# A SVMMONS FOR SLEEPERS.

VVHEREIN MOST grieuous and notorious offenders *are cited to bring forth* true fruits of repentance, *before the day of the Lord* now at hand.

Hereunto is annexed, A Patterne *for Pastors, declaring briefly the duties* pertaining to that function.

BY

LEONARD VVRIGHT.

Newly corrected and augmented.

*Woe be to the inhabitants of the earth, and the Sea, for the diuell is come downe vnto you, whose wrath is great, because hee knoweth that his time is but short*, Apoc. 12. 12. *Be sober and watch, &c.* 1. Pet. 5. 8. *Happy are those seruants, which the Lord when he commeth, shall find waking*, Luke 12. 37.

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# THE EPISTLE TO THE READER.

TO feede thy fancy with friuolous fables, Gentle Reader, (as to tell thee of drowſie Endimion, who deſired of Iupiter, to ſleepe perpetuall: or Epimenides, who in ſeeking his Fathers ſheepe, tooke a nappe of forty and ſeuen yeares long, or thoſe ſeuen ſuppoſed Saints, whom the golden Legend reporteth to haue ſlept two hundreth yeares and odde) is no parte of my purpoſe. But rather as one in griefe of conſcience, for the zeale of my God, what in mee lyeth, to wake and ſtir vp thoſe wicked and ſinnefull ſluggards, whom the curſed ſerpent in Paradiſe, aboue fiue thouſand fiue hundred ſixty and two yeares paſt, applying not the ſinne of the ſea-Calfe to their heades, but that inchanted apple of perdition to their hearts, hath ſo venemouſly infected with contagious poiſon of iniquity, and lulled ſo ſoundly a ſleepe in the careleſſe cradle of ſecurity: that neyther the golden belles of Aaron, the thundering trumpe of Eſay, the well tuned Cymbals of Dauid, the pleaſant harmony of the Euangeliſts, nor the ſweet comfortable pipe of Chriſt himſelfe, coulde once as yet allure them to repentance and amendment of life: truſting that God by this my plaine rough ſummons, penned without feare or flattery, ſhall now in the dawning of the day, ring ſuch a peale at the dore of their conſcience, as ſhall either moue them at length Gen. 3.

to loue him in his mercies, prouoke them to feare him in his iuſtice, or leaue them vnexcuſable in the day of vengeance. But of all the ſinnefull crue of napping ſleepers in generall, is lately reuealed vnto vs, one notable and peſtiferous ſect eſpeciall: moſt odious to God, grieuous to his Church, dangerous to the State, and noyſome to the common-wealth, of whom the holy Ghoſt by the penne of the Apoſtles, hath moſt louingly forwarned vs: decyphering them in their colours, with titles correſpondent to their manners: as couetous boſters, diſdainefull mockers, falſe accuſers, murmuring complainers, diſſembling hypocrites, Authors of ſects, and deſpiſers of authority: hauing a ſimilitude of godlineſſe, but haue denied the power thereof, in whom Sathan hath tranſformed himſelf into an Angell of light, whoſe reſtles rage doth manifeſtly ſhew the ruine of his kingdome at hand. Theſe vnder a colour and ſhadow of religion, are ſo vehemently ſet on fire, to ſhake off the yoake of obedience, and ſeeke innouation, as nothing is thought tollerable, but what they like: and what they allow muſt onely ſtand for law: wherby the Church is torne in peeces, authority contemned, vice aduanced, vertue neglected, and all men in opinion, wonderfully diſtracted. Looke where they do loath, euery mite is made a monſter: euery gnat, a cammell: and euery trifle a treſpaſſe, which muſt bee curiouſly ripped vp, and made open to the view of the world. But where they like, mountaines are no moates, nor beames no blemiſhes: loue muſt couer the multitude of ſinnes, and all things ſmothered vp with a ſhew of holineſſe. Their pretence (as their Captaine ſaith) is to marre the Prelates, the ancient graue Paſtors, reuerend Fathers, and chiefe pillars of our Church: the middle corde of that threefolde cable, the onely anker, ſtaffe, and ſtay of our common wealth: much like thoſe rauening Wolues, which by no meanes would enter league with the

2. Tim. 2. 3.
1. Tim. 4. 2.
Iud. 16. 18. 19.
2. Cor. 11. 13. 14
Apoc. 12. 12.

The Prelates propounded, the Potentates pretended.

the poore ſheepe, vnleſſe their Maſtiffes (whom they feared) were deliuered vnto them: but dangerous was that peace, and ſimple were thoſe ſheepe, to yeeld their dogges to ſuch as ſought to prey vpon their carkaſſe. They reſemble in diuers pointes that notable and preſumptuous crue of rebels, Iacke Straw and his fellows, who being diueliſhly incenſed with mutation, pretending a cauſe of liberty, ſtirred vp ſuch trouble and ciuill diſſention in this land, as nothing could appeaſe, vnleſſe the King would grant to put downe all the Nobles and Prelates, reſeruing onely a few to bee of his Councell, and the raſcall rabble of begging Friers, to liue of the peoples deuotion: much like the Prelacie, which theſe new deuiſing Church-Founders are now ſo deſirous to haue eſtabliſhed: who muſt be no Biſhops to beare the ſtate and title of honour, but ſuperintendents to controll Princes: no beneficed men, & why? becauſe it bringeth a charge, as fruits, tenthes, and ſubſidies to his Maieſties coffers, hoſpitality to their neighbours, and generall reliefe to the poore: but muſt liue popularly with their feet vnder other mens tables, and their tongues tied to other mens purſes. But Iacke Straw was taught to know how horrible a thing it was once to lift vp eyther hand, tongue, or heart againſt the Lords annointed, or doe his Prophets any harme, by ſheathing the Maior of London his dagger in his boſome. So would theſe be learned to vnderſtand, that the word of God doth teach, and our Engliſh lawes commaund, obediently to honour the Prince, and reuerence the Prelate. To conclude (gentle Reader) I craue onely thy friendly cenſure without partiality, not forgetting the good Hermit, who hauing three of his friendes come to viſite him, for want of better dainties to entertaine them, beſtowed on euery of them an old Apple, halfe putrified with ſpots. The firſt friend, to ſhew his affection, deuoured his Apple heartily, ſound

The Potentate Prelate and people. Mat. 7. 15. 16. Act. 20. 29, 30

Richard the ſecond.

1. Reg. 14. Pſal. 105. 15. Rom. 13. 1. 2. 5. 1. Pet. 2 13. 14 Tit. 3 9 10. 11. Heb 13. 7. 1. Tim 5 1. 17

and rotten, together as it was. The ſecond, more nice then wiſe, becauſe his was ſpotted in part, diſdainefully threw away the whole. The third, making choiſe of the beſt, reiected onely the reſt. So doe I wiſh thee, not with the firſt friend, to deuoure the badde with the good: neither with the ſecond, to caſt away that is good, becauſe of ſome bad, but with the third, to accept and vſe that is wholeſome, and refuſe that is loathſome.

Vale in Chriſto.

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LEONARD WRIGHT.

# A SVMMONS FOR SLEEPERS.

AFter that the Apostle Saint Paul had taught the Romanes many notable lessons and rules, touching the doctrine of Christian Faith, Charity, and Obedience to Magistrates. In going on to exhort & perswade them to repentance & amendment of life, hée taketh occasion to speake of time, of slæpe, of light, and of darkenesse. And that considering the season, (sayth hée) that it is now time, that wee should wake from slæpe: for now is our saluation nèerer then when we beléeued. The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and put on the armor of light, &c. Rom 13. 11, 12.

This word dormire to slæpe, in some places of the holy Scriptures, is taken for requiescere, to rest: as our Sauiour Christ came to his Disciples and found them a slæpe: Christ himselfe slept in the sterne of the ship, and Peter slept betwéene two Souldiers. Again, in some places, it is taken to slæpe in sepulchro, the graue: as Dauid and Salomon slept with their Fathers

thers: Behold, sayth Iob, I must slæpe in the dust: and Saint Paul sayth, The faithfull that are deade, are fallen aslæpe in Christ. But that slæpe which the Apostle doth here speake of, is to slæpe in ignorance, darkenesse and sinne. The way of the vngodly is called darkenesse, and shadow of death. To wake vp this kind of slæpers, and rebuke the world of sinne, is my chiefe intent, and purpose in this booke. Which is, no doubt, a thankelesse office, and a very vnthrifty occupation: veritas odium parit, truth neuer goeth without a scratcht face: hée that will bée busie with væ vobis, let him looke shortly for coram nobis. So long as Micheas prophesied victory against the Assyrians, he was a trim Prophet: but after, when he told them the contrary, they had him in great disdaine. When our Sauiour Christ fed the people, they would haue made him a King: but after, when he began to rebuke their naughtie manners, they desired to haue him crucified: euen so in these dayes, our dainty eares can hardly abide to heare our vices touched: Much like the foolish Asse, that when he is a loading, standeth stocke still, but in taking the load off his backe, doth yearke out behinde. It may aptly be said vnto our people, as Martiall the Poet said once to his friends: My friends (saith hee) you will imbolden me to speak the truth, and the truth is this, that you cannot abide to heare the truth. Hée therefore that will vtter his conscience without feare or flattery, shall hardly escape without imminent danger. Notwithstanding, how odious & despised soeuer Gods Prophets shall seeme to the eyes of the world, they must not be afraid to speake the truth, and to beat downe the infection of sinne and wickednesse. How dangerous soeuer it be for Lot to reproue the filthines of the Sodomites, yet must hee not cease to say vnto them: I pray you my brethren doe not so wickedly. Though it cost Iohn Baptist his head, yet must hee not forbeare to say vnto Herod: It is not lawfull for thée

Ioh 9.15.

1. Thess.8

Mat.27

Gen.19

Mat.6,18.

to

to haue thy brother Philips wife. Though Nathans
message séeme neuer so perillous, yet must hée not bée
afraid to say vnto Dauid, Thou art the man, it is thou 2. Reg. 12.
that hast done this déede. Elias must not be afraide to
say vnto Achab, It is thou and thy fathers house that 3. King. 18.
hath brought this plague vpon Israel. Ionas must
not refuse to cry out in the stréetes of Niniuie: Yet re-
mayneth forty dayes, and Niniuie shall bee destroyed. Ionas 3.
Our Sauiour Christ sent forth his Disciples as shéep Mat. 10.
amongst Wolues: I haue giuen thée a face of brasse, Ezech 3.
as hard as a flint stone, that thou shalt not be afraide
to tell my people their sinnes and offences, saieth the
Lord. As Christ himselfe tooke all our sinnes vpon
him, so ought euery good christian to take the iniuries
done to Christ as his owne. The Lord hateth as Prou. 17.
well him, that iustifieth the vngodly, as hee that con- Psal. 139.
demneth the innocent. O Lord (sayth Dauid) I haue
alwayes hated those that loue not thée, and béene a
stranger to those that haue forsaken thy law. Amicum
esse licet, (saieth the Philosopher) sed vsque ad Aras. He that is not with me, is against me, saith our Sauiour.
Dauid would haue no friends, but those that were
Gods friends, nor enemies, but those that were Gods
enemies: and he that will beare with the vice of his
dearest friends, wherein God is offended, is vnwor-
thy the name of a Christian. And he that rebuketh vi-
ces where amendment doth follow, killeth the sinner
that man hath made, and saueth the man whom God
hath made. Wée reade in the Gospell of certaine peo-
ple that were possessed with Diuels, which Christ Mat. 16. 9.
himselfe did cast out, and gaue power to his Disciples Mat. 10. 1.
to doe the like. But I thinke in no age from the be- Luke 4. 36.
ginning, was there euer so many possessed with diue- Luk. 9. 1
lish spirits, as in these our miserable dayes. In olde
time, Agar was more fruitfull then Sara: and in our
time the Church is so barren, and the world so fruite-
full to bring forth huge swarms of wicked impes, that
hard it is to finde one corner, calling, or kinde of life

without them. Wee reade of seauen principall, or captaine Diuels, who haue alwayes borne a great sway amongst men. The first, called Lucifer, the diuell of pride and presumption. The second, Belzebub the Lord of enuie and malice: The third, Sathan, the master of wrath and disdaine: The fourth, Abadan, the patrone of sloth and idlenesse: The fifth, Mammon, the father of couetousnesse and snudgery: The sixth, Belphegor, the god of gluttony and drunkennes: and the seuenth, Asmodius, the ruler of Lechery and Whordome. And whosoeuer is infected with any of the said vices, bee sure hee is possessed with a greate Captaine Diuell, which must of necessity be cast out, or else of force the man must perish. And surely, the Clergy of long time haue beene very carefull and diligent in discharging their duety herein, so as the immortall seede of the Gospell, since the Apostles time was neuer more plentifully sowne. Notwithstanding the small testimony of amendment declareth it to bee rather known then kept. The people so louingly linckt in league with the Diuell, their eares are so deafe, their sences so dull, their willes so obstinate, and their hearts so barren, as they haue neither sense to taste, stomackes to digest, nor hearts to credite, except it seede their filthy infected humors. I thinke if the Preachers should goe in sackcloth like Esay, or with yrons about their neckes like Ieremy, yet were there small hope of amendment. If those god ancient Fathers, who complained so grieuously of the wretchednesse of their time, did see the horrible abuses, and vile corruptions of our age, they would wonder at our folly, and burst out in teares at our misery. Or if Saint Paul himselfe were here now to see our pittilesse daies, when charity is growne so colde, and humanity almost forgotten, no doubt he would wonder, and say: Surely these people are possessed with diuels, they sleepe in sinne, and it is high time to wake them.

Esay 14. Mat. 12. Luke 22. Apoc. 9. Mat. 6. A gaping Idol. Tob. 3.

Luke 13. 3.

Esay. 15. Ier. 28.

And

And first, to begin with the great rich giants, and couetous prouling cormorants of this land: abundance of wealth hath so bewitched their vnsatiable mindes and taken such roting in their flinty hearts: that neyther the feare of God, the infamy of the world, nor hell mouth that gapes for them, can once stanch their grædy desires. There is such ioyning of house to house, ground to ground, field to field, land to land, farme to farme, and liuing to liuing, to maintaine their proude backes, golden heades, and costly throates, still scraping for superfluity, that the poore cannot haue to aide necessity: the one wallowing in wealth, and floating in prosperity, the other wrestling with nede, and like to sinke in misery. They haue power to get riches, policy to kepe them, and time to possesse them, but want hearts to vse them: so as the more goods they haue, the more they desire, and lesse good they doe. A number haue too much, but none haue inough: hauing so much doings, that they can doe nothing well. They swell with intollerable pride and enuie, oppressing their poore brethren, some by force like Lions, and some by fraud like foxes, so that if rich Achab begin once to frowne, all Westminster Hall and other places to helpe, can not kepe poore Naboth his vineyard. Again, they build great gorgeous houses, as though they should liue for euer, and surfet with excesse of diet, as though they should die to morrow: being lesse charitable then the diuell himselfe, who desired to haue stones turned into bread: but they turne and conuert biefe and bread that was wont to fede the poore, into stones & brauery, and haue brought the common wealth to common misery. The sely wretched soules may fed their eyes with gazing, but their bellies may starue for food. The goods of Christians by right should bee priuate to no mans lust, but common to euery mans ned, according to their state and calling: but they are prodigally spent in vaine pompe and superfluity, and made intising

Esa. 34.

Esa. 5.

Prea. 4.

Amos 4. 1.
Mich. 2. 1. 2.

3. King. 21.

Mat. 4.

baites to draw men to sin at their pleasure, and repent at their leisure. Hipocrisie and superstition did bleare the eyes of Papists: and ambition, and couetousnesse putteth out the eyes of the Protestants. In times past he that held by violence that was not his owne, or conuerted other mens goods to his own vse, or sought eyther by fraudulent or violent meanes to take away their lands or liuings, was accounted a thiefe, and the lawes prescribed seuerall punishments, and kindes of death, according to the quality of the offence. But if there were commission granted at this day, to hang vp al such theeues and robbers, I thinke we should rather want gibbets then theeues to furnish them. These worldlings (no doubt) are possessed with Mammon, that great Master diuell, they sleepe in sinne, and it is hie time to wake them. Either they thinke there is no God, or I must thinke they are no men.

What mean you, my Brethren and Countrimen? will your couetous minds neuer bee satisfied? Christ hath redeemed you from the world: and will you still be partners with the diuell, in possessing the world? It will shortly passe away and perish before your eyes: & will you make it your God? What madnes is it to repose your felicity in that which is nothing else but troubles to your bodies, disquietnesse to your minds, cares to your hearts, inticements of vice to your children, seedes of enuy to your neighbours, and occasion to your enemies? Neuer got without trauell, kept without danger, nor left without griefe. Gold is called the baite of sinne, the snare of soules, and the hooke of death. It is aptly compared to a fire, whereof a little is good to warme a man, but too much will burne him vp altogether. Couetousnesse is called the roote of all euill: there is nothing worse then a couetous man (saith Iesus Sirach, nor a more wicked thing then to loue money: for such a one hath euen his soule to sel. A couetous mans purse is called the diuels mouth.

2. Pet. 3.

Pro. 15.
Pro. 31.

Eccl. 31.

1. Tim. 6.
Eccles. 10.

The

The chariot of couetousnesse is said to bee carried of foure wheeles of vices, churlishnes, faint courage, contempt of God, & forgetfulnes of death: it is drawn by two horses, called greedy to catch, and holdfast: the carter that driueth it, desire to haue, and the carter hath a whip, called loth to forgo. Barnard.

If rich worldlings would waigh with themselues the great wealth they possesse, and the little good they doe withall: What intolerable euils they haue committed, and how much better they might haue done: how apt they are to offend, and how slow to amend: they would be ashamed to liue and in great feare to die. It is hard (saith our Sauiour) for a rich man to enter into the kingdome of heauen: they are more hardly conuerted vnto God then poore men, for three causes. First for that pride is alwayes annexed vnto riches. Secondly, the heart of a rich man is choaked with worldly cares. Thirdly, for as much as they are endued with temporall comforts, they haue small regard vnto spirituall consolation. Woe bee vnto such greedy worldlings, and fat bulles of Basan, as couetously gather together euill gotten goods, that they may set vp their nests on high, to scape from misfortune: which wallow in wealth and prosperity like pampered oxen preserued for the day of slaughter, kicke at their duety, breake the hedge of their bounds, and run where they list: for without speedy repentance, they shall shortly bee turned into hell, and all the people that forget God. Woe be vnto the proud wealthy rulers in Sion, that sit in the chaire of wilfulnes, and lye vpon soft couches, and beddes of Iuory, selling their birth-right with Esau for the pottage of pleasure: for they shall be sore punished. Goe to now, you rich worldlings, and Rams of the flocke, which liue here in pleasure and wantonnesse (saith the Apostle) Weepe & howle for the miseries that shall come vpon you: for the day is at hand, when you must yeeld account of euery

Mar. 10. 25. Math. 19. 23.

Abacuck. 2. Amos 6. Iob. 21. Esa. 34. Iere. 12.

Psal. 22. Amos. 6.

Gen. 25. Wisd. 6. Iere. 25. Iam. 5.

uery penny you haue receiued, and were put in truſt withall. When without ſpeedy repentance your wealth and proſperity ſhall be turned into ſcarſeneſſe and penury, your ioy and gladneſſe into ſorrow and heauines: your mirth and pleaſure into lamentation and mourning: your peace and ſecurity into miſerable calamity, and your dainty diet into weeping, wailing, and gnaſhing of teeth: fire and brimſtone, ſtorm and tempeſt, this ſhall be your portion to drink. What profiteth a man to gaine the whole world, and yet loſe his owne ſoule.

2. Pet. 2. Eſay 34. Mat. 8. 12. Pſal. 11. Math. 16. 26.

If a noble man ſending his ſeruant about his affaires, ſhall commit his money into his hands vpon truſt, with a commandement in writing, how to lay it out, thus much vpon ſuch a thing, and thus much vpon ſuch: if that ſeruant when his maſter ſhall call him to account: ſhall ſay vnto him, thus much I ſpent vpon pompe, pride and ſuperfluity, and thus much vpon riot, whoredome and vanity, ſo as I could ſpare little or nothing to beſtow as you commanded: he would ſurely take that malepert fellow by the eares, thruſt him out of his ſeruice, and commit him to priſon for his ſawcines. Euen ſo hath God himſelfe, the Lord of all Lords, made and appointed rich worldlings his ſeruants and ſtewards, committing his treaſure into their hands vpon truſt, with a commandement in writing, to beſtow it in helping and relieuing his poore diſtreſſed children, whom he hath choſen to receiue the glad tidings of his Goſpell, and be heires of his kingdome, whom he hath left here in his owne ſtead, to ſupply his owne abſence, and whatſoeuer is done to them his pleaſure is to accept it, as done to himſelfe. It was promiſed Moſes for a bleſſing, that the land where hee dwelt ſhould neuer be without poore people. Yee that conſidereth the poore and needy ſaith the Pſalmiſt, the Lord ſhall deliuer him in the time of trouble, but hee that hath this worlds good, and ſeeth his brother haue

Math. 11. 5. Iam. 2. 5. Luke 6. 20. Ioh. 12. 8. Mar. 14 7. Deut. 15. Pſal. 41.

need,

need, and shutteth vp his compassion from him, sayeth the Apostle, how dwelleth the loue of God in him?

Be not deceiued my brethren, God will not be mocked: as worldly riches are Gods good blessings, to such as can vse them: so are they his fearefull curses to such as abuse them. You ought to spare neither goods nor lands to maintaine the law of charity. Seeing hee that had hid his talent was cast into vtter darkenesse, no doubt such wicked Stewards as doe not only hoord vp, but also waste, mispend, and abuse the Lords Talents, shall bee sore punished. 1. Ioh. 3 18. Galat 6.7.

O Diues diues non omni tempore viues,
Fac bene dum viuis, post mortem viuere si vis,
Da tua, dum tua sunt, post mortem tunc tua non sunt. Barrard.

He that stoppeth his eares from hearing the poore, saith the Wise man, shall cry himself and not be heard. Prou. 21.

It is true indeed that euery man ought to haue an honest care for his family: nature doth teach it, reason doth perswade it, the word of God doth allow it, and he is worse then an Infidell that neglecteth it: yet not for superfluity, but according to his state and calling, to aide necessity: and that after the rule of our Sauiour Christ, first to seeke the Kingdom of God, and then he will blesse all his labours, and encrease his store, so as he shall alwayes haue sufficient: it is not abundance, but the Lords blessings that maketh rich. Prosperity, saith Salomon doth follow liberality, so that he which is liberall to the poore shall neuer want: and dayly experience teacheth, how God dooth commonly blesse the good house-keeper with great plenty, when hard patching prowlers haue often such scarsity as all men wonder how the diuell they waste it. 1. Tim. 5. 8. Mat. 6. 33. Pro. 10. Pro 17. Pro. 28. 2. Cor 9. 10. Prouerb. 12.

An other intollerable mischiefe, is that incurable canker of vsury, which hath brought many an honest man to misery. It is the office and duety of a good christian, whom God hath inriched with plenty, to bee alwayes ready and willing either by liberall giuing, or cha- Iam 2. 15.

charitable lending, to helpe, comfort and relieue his poore needy neighbours in distresse. The law of nature doth teach it: the rule of charity doth will it: and Christ himselfe doth command it. Whatsoeuer you would that men should doe vnto you, doe euen so vnto them, for that is the Law and the Prophets. If thy brother be impouerished and fallen in decay, thou shalt relieue him. Thou shalt open thy hand to thy poore brother, and lend him sufficient for his need. From him that would borrow, saith our Sauior Christ, turne not away thy face. He that hath pitty on the poor, saith Salomon, he lendeth vnto the Lord: and loke what hee layeth out, it shall be paid him again. Seeing then, that God himself the author and giuer of all good blessings, and without whom not so much as a sparrow falleth vpon the ground, whose promise is euer most certain and sure, yea and Amen, will be surety for his poore afflicted members, and pay their debts to the vttermost farthing: Sure there is no honest nature, nor true Christian heart, hauing any sparke of grace, or feare of God, knowing himselfe to haue store to helpe his poore needy neighbour in distresse, that contrary to his owne conscience, eyther would or durst so dissemble & mocke with his heauenly Maiesty, as to answere him with excuses.

Mat. 7. 12.

Leuit. 25.

Deut. 15.

Mat. 5. 42.

Pro. 19.

Mat. 10. 29.

They that feare the Lord, will not mistrust his word. Eccles. 2. Iam. 2. 16. 13.

As loue & charity are two speciall fruits of faith and religion: Lo, are free gift & fauourable loue, two speciall fruits of loue and charity: and most certain tokens to know a pittifull christian from a cruell infidell.

And as we are commanded to lend, so are we to lend freely without vsury. Thou shalt not oppresse or bite thy brother with gaine or vsury, for that is not to help or relieue, but rather to impouerish and vtterly vndoe them: Cursed be that lone that bringeth borrowing to begging.

Exod. 22. Prouerb. 28.

An old dog & an hungry flea is said to bite sore, but ỹ couetous vsurer biteth sorer: he ỹ is catcht once in the vsu-

vsurers bonds, is much like a bird snared in a lime bush, ỹ more she wrestles, the faster she is. Cato being asked what it is to lend vpon vsury, answered, Quid hominẽ occidere? S. Barnard would haue a man rather to do any slauery, thẽ sel his patrimony: yet rather to sel his patrimony than borow vpon vsury. Chrysostome compareth vsury to the sting of an Aspe, whose venemous infection casting the party into a pleasant sweet sleep, disperseth so into euery member of his body, that presently he dieth: euen so the borowing vpon vsury seemeth sweet for the time, but in the end the venemous infection therof will so run through his substance, that all that he hath is soon conuerted into debt.

Cicero offic. lib. 2.
Barnard vpon the Canticle. Serm. 39.
Chrysostome vpon Mat. 5.

These are the deuouring Caterpillars of the common wealth, whose eares in respect of any goodnes, are as deafe as a dore naile, their eies as blind as a beetle, their harts as hard as a flint stone, & their pouch as greedy as hell mouth. An vsurer is worse then Iudas, who after hee had sold Christ but once, repented & restored the money againe: but the vsurer selleth him in his members continually, & yet neuer repenteth nor restoreth the money againe: he is compared to infectious leapers, vnmeet for any christian assembly, or to a noysome hog, for that he is neuer profitable till he die, that his friends may striue for his wealth, the worms for his carkas, & the diuels for his soule. We are taught in the holy scriptures to reiect him that is an heretike, after the first & second admonition, as a firebrand of hell, knowing that such a one is peruerted, and seemeth euen damned in his own iudgement. And for asmuch as the vice of vsury is directly against the commandement, & yet most wilfully & obstinately is practised after so many & vehement admonitions, I think it verily in those so oftẽ warned, a sin against the holy Ghost which shall neuer be pardoned, neither in this world, nor in the world to come: but euen as Lucifer was cast downe from heauen into the horrible dungeon of hell for pride: so shall they be cast headlong down from the earth, to frie in hell torments for couetousnes. So loathsome was that filthy

Titus, 3.

Exod. 22.
Mat. 12, 28.
Mar. 3. 29.
1. Iohn, 5. 16.
Psal. 55.

brod in times past, that they were excommunicate as vnworthy to come in any christian congregation, nor suffred to be buried in christian mans buriall: and if they fell in pouerty, it was not lawfull for any man to releeue them, neyther might the Minister in time of sickenes resort to exhort them, but were suffred to die like dogs as they liued.

Some thinke to qualifie the offence, by taking somwhat lesse then ordinary, but we may not seeme wiser than the holy Ghost: there is no more meane in this vice, than is in theft, adultery and murther. He that stealeth a penny, is a thief, as wel as he who stealeth an hundred pound: he that committeth fornication but once, is guilty as well as hee who hath offended a dozen times: he that killeth but one man breaketh the law as wel as he who hath killed twenty: & he that taketh but a penny of gaine, is an vsurer, as well as he who taketh ten pound. Though the dogge bite sorer than the flea, yet the flea biteth. Adam thought it but a smal offence to bite the apple, but he was banished from Gods presence for breaking his commandement.

Some would cloak their vsury by fraudulent bargans and sales: but though such subtle worldlings, void of all conscience, charity & feare of God, be neuer so crafty & politike, to seeke some means by wresting of law, to runne headlong to the diuell, yet God will not be mocked: truth is truth, and falshood is falshood. Whatsoeuer is lent out eyther in money or wealth, if the lender receiue more in gaine than he deliuered out, it is vsury: the alteration of the title cannot take away the badnes of the vice.

Deut. 23. Ezech 18.

Some to auoid the name of an vsurer, deny to lend any at all, who in flying of Scylla, fal into Charibdis, & in stead of an vsurer becom a manslaper. The cõmandement hath two branches, to lend, & to lend without vsury: so is there two waies for couetous rich worldlings to run headlong to hel, the one by lending vpon vsury, and the other in not lending at all: and to die for it, they will thether either by the one way or the other: & seeing they will needes go, I think it better to send them that way, by which other may haue some vse of their mony, thã to stop the way clean vp.

Psal. 122. 2. Ioh. 3. 17.

These

These vsurers (no doubt) are possessed with some great master diuell: they sleepe so deadly in sin, that it is harde to awake them, and therfore to themselues I leaue them.

Som think the borrower to be an offender as wel as the lender, but I am not of that mind: for God knoweth (poor soule) whereas he is inforced through extreme necessity, without any euill intent, would be glad to borrow frely, but he is constrained to pray heartily, & pay dearely, & so long as the mind and intent is not defiled, no sin is cõmitted: as a woman that is abused by force against her will: or he ỹ being in perill vpon the seas, casteth his goods out of the ship to saue his life: or he that is beset wt theues, giueth his purse frely, lest his throat shuld be cut violẽtly. Iere. 15. Esa. 14.

The nert grieuous abuse in this land, is the corruption of iustice, by means of to many ambitious Lawyers, who swarme as thicke now as the Friers in times past, and are as couetous as they were superstitious: and as those wilfull beggers were maintained of deuotion and charity, and the marchants are enriched through pride & bravery: so do they liue by malice and enuy, by whom our good lawes are abused, as though they had bene made rather to enrich the Lawyers, than for execution of iustice, and become like spiders webs, where great flies passe easily through, but little flies are strangled, or a bait to catch birds: the lawyers are the fowlers, the iudge the net, and the poor clients the birds: for though their cause were neuer so plaine and sure, yet were he much better to giue halfe the price of his coat at the first, than to defend the whole through bribery & corruption of iustice. So long as their clients continue in greasing their vnsatiable hands with vnguentũ rubrũ, they sem to fele their matter, incourage them to proced, & extolling their cause, as thogh the day were already won, til they haue drawn al ỹ mony out of their purses, & the marrow out of their bones: at last when all is gon, so as they cease to feed them, as the crow doth her brats, then war they cold as a stone, & finding one cauell or other, send them home to agree amongst their neighbours: ah fooles, so they might haue done before. To offend the good I meane not, and to spare the wicked I may not.

To sell iustice is intolerable, but to sell iniustice, is either bribery or plain knauery.

They are much like a bramble bush standing in the midst of a plain field, wherunto the poor sheepe in time of colde storms run for succour and harbour so long, till at last by little and little, being robbed of their fleeces, are sent away naked. There is a pretty story of a blind mã, who carried about his fellow being lame, these in the way by chance finding an oyster, fel at debate which of them was most worthy to haue it, the one alleadging his eyes, the other his legs: at last, agreeing to be iudged by the next man they should meet, hapned vpon a lawyer, who taking vpon him to end this strife, opened the oyster, gaue ech of them a shell, and ate the meate himselfe.

They let the man goe that offended, and punish the purse that neuer offended.

Thus vnder a cloake and colour of iustice, they haue prowled and scraped together the chiefe wealth and fat of the land, to the spoile and vtter vndoing of many an honest poore man, whose prond gorgeous attire doe plainly shew, they intend to rob a sort of contentious fols purses to pay for them, by whom they are maintained to swim in silkes, while themselues roist in rags.

These Lawyers therefore are surely possessed with some great master diuell, they sleepe in sinne, and more dangerous then profitable for me to awake them: But I will pray vnto God to conuert and amend them.

All such, whose beginning is pride and ambition, most certaine their end will be shame and confusion.

Not to keepe the law, is iniquity,
And not to mitigate the same, is tyranny,
Pitty without equity, is plaine partiality,
And iustice without mercy, is extreame iniury.

Corrupt Lawyers are no doubt a scourge of God, sent in the olde age of this froward world, to plague such wrangling and contentious men, as of an obstinate, wilfull, and malicious stomacke, refuse to haue their matters ended at home amongst their quiet neighbors, according to Gods law: for as sins and disobedience do encrease, so are punishments and iniuries heaped one vpon another.

Prou. 25.
1. Cor. 6.

There came on a time before Alexander Seuerus two Christians proudly contending & accusing each the other, whom

whom the good Emperour forbade to name themselues Christians any more, for that their pride and malice declared them to be no followers of him whom they professed. But if Alexander did see how maliciously the people of our age doe vexe, tosse & turmoile one another in the law (not for corruption of euill manners, but rather that one may enioy the goods and possessions of another, without either right, conscience, or charity: some neuer at quiet with themselues, vnlesse they bee at strife with their neighbors, & then seeke to abuse law & iustice as a cloake to purge their crooked stomacks, where some pay so deare for a purgation, that he is constrained to liue in misery al his life after) he might well thinke and say, Surely these people are not inspired with the spirit of God, but rather possessed with some great Captaine deuill, they sleepe in sin, and it is high time to awake them. Yet some are enforced either to trie law, or loose right, to whom there bee foure things requisite: First, a iust cause. Secondly, a true and faithfull counsellour to plead the same. Thirdly, a full purse to feed the lawyers & fourthly, a sure friend to solicite his cause to the Judge, and procure expedition, or else, if the matter be doubtfull, to prolong the time: to the end, his aduersary being wearied may seeke to compound. This lesson I had of a lawyer.

One poore manoppressing another by violence, is like a continuall rain that destroyeth the fruit.

Prouerb. 28.

He that of wilfulnes delighteth in law, Shall striue for a cocks combe and thriue as a daw.

Tusser.

Amongst a number of intollerable abuses in this common wealth, the corruption of negligent officers is not ye least. The office of gouernment is of many desired, but of few well executed: they professe equity & iustice, yet will neither take wrong, nor do right. They are apt and ready to reuenge euery litle trifle committed against thēselues, but regard not most grieuous offences committed against God: against him they fauor, the truth will not be heard: but against him towards whom they haue conceiued som secret displeasure, they will not sticke to set their hands & seales. They suffer all the country to be choaked & vexed with filthy whoremongers, drunken maltworms, & idle vagabonds, wheras the filth of a priuy, the stinke of dead carrion, & the ordure of Cities do not so much infect ye aire

Preach. 5.

as that cursed crue infecteth the comunon wealth: & yet these horrible vices remaine stil vnpunished, born with all and lightly passed ouer so long, til they are grown almost incurable. Again, they make a difference betwæn the offences of rich men and poor men: the one is sore punished, the other for a priuate bribe scapeth frée, so that priuate commodity banisheth general honesty: the law is torn in péces, right and iustice can take no place: Ephraim is oppressed by tyranny, violence beareth sway, might ouergoeth right: the poore are despised, the wicked aduanced, vice vnpunished, vertue vnrewarded, & good lawes vnexecuted, and therefore better vnmade:

Abacuck. 1.
Esay. 5.

Dat veniam coruis, vexat censura columbas,

Yea, Democritus would laugh to sée great théeues hang vp little théeues, and Heraclitus wéepe to sée vicious men extolled, and vertuous men disdained: they haue turned true iudgement into bitternes, and the fruit of righteousnes into Wormwood. In Israel none might be chosen a Rabbine till he could speake seuen languages: but I thinke a number of our officers are rather possessed with seuen diuels. Solon being asked what best preserued a comunon wealth, quoth he, when Subiects obey the Magistrate, & Magistrates the lawes: but they sléepe in sinne themselues, and suffer others to doe the like: & therfore it is high time to awake them.

Amos. 6.

1. Cor. 19.

Forasmuch as officers appointed in authority to gouern in the church or cõmon wealth, do not execute the iudgement of man, but of God himselfe, who séeth the very secrets of the hart, who hath neither respect of persons, nor receiueth bribes: It standeth them in hand to be wise, diligent and circumspect in their callings, to examine by law, direct by iustice, & conclude by conscience, to kéepe equity, and deliuer the oppressed: for as those which gouern well, are accounted worthy of double honour, so are those that neglect their duty, worthy of double punishment. Mercy is granted to the simple, saith the Wise man: but those that are set in authority, shall be sore punished.

Ier. 22.

Though

Though our Preachers haue been very painfull and diligent in discharging their duty in some measure, yet is there noted a great fault in many, who haue gone so far in seeking reformation in doctrine, that the people are growne to a plaine deformation in life and manners: againe, they make great outcries against vice in generall tearms, but either they dare not, or will not tell men their particular faults to their faces: again, they are very behement and hote as a tosse in reprehension amongst the inferior sort where smallest offences are, but in speaking against extortion, oppression, bribery, & such other horrible crimes raigning amongst the superior powers, they are very faint, and colde as a stone. And as a learned man said once, they are like cockes nipped with kites claws, they cackle, but they crow not. Againe, they haue gone so far beyond the bounds of modesty, in searching & ripping the blemishes and infirmities of their fellows in open place, as their calling is almost brought to an open contempt.

Spirituall pastors amongst our elders were had in great estimation and credit: but in these our wretched daies they are rather disdained, enuied, & despised, insomuch as though a Graduate in schooles, or a Gentleman by birth, yet the very habite and name of a Minister, seemeth so to disgrace his credite and estimation, as euerie inferiour person is preferred and thought worthy to take his place before him. And as the foure cardinall vices in the superiour sort before touched, are most grieuous to the people, and cause of great inconuenience in the common wealth: so there be three sorts of men most grieuous to the Clergy, and chiefe cause of that, intollerable contempt of their function.

The first, are couetous Patrones, who are so greatly infected with the golden dropsie, as their church doze wil not be opened without a siluer key. He that will haue a Church liuing (what other good gifts soeuer he bee endued withall) he must néeds bring this learning with him, to know who was Melchizedecks Father and Mother,

or

or else a dish of M. Latimers apples, or he may cough for any Benefice.

2. Reg. 10. The Prophet Dauid being willing to shew kindnes vnto Hannon, as his Father Nahas had shewed fauour to him, sent his seruants to comfort him in his heauinesse: 2. Chro 19. but the Princes and nobles of Hannon perswading him, that they were spies sent to search the City, toke Dauids seruants, & shaued halfe their beards, & cut off their garments hard by their buttockes, and so sent them away: And euen in like maner doe greedy Patrones deale with por Ministers, whom God hath sent vnto them with the Gospell of peace, gelding, paring, poling, and cutting off the beards and skirts of Church liuings, so as they are made but seruants & slaues to their Patrones, & brought so bare for the most part, that they haue not sufficient to maintain themselues with thin diet and simple cloathes, and liue out of debt, nor able to giue a draught of small drinke at their doore, so as after their decease, a number of their wiues and children may go beg their bread.

Gen. 47 In times past not only the Papists of blind zeale, but also the very heathen haue bin alwaies very beneficial and bountiful to their priests & southsayers. Pharao was a 3. King. cruell tyrant, yet in the time of famine he had a speciall care for his Priests: Iezabel a most wicked Queene, yet fed she daily at her table 4. hundred of her groue priests: the popish Clergy, whose doctrine was nothing but deuises and fancies of men, were holden in such reuerend estimation, that nothing was thought too much or too good for them.

But the Ministers of the Gospel, bringing the glad tidings of saluation, are contemned, despised, reuiled & defaced, & their liuings pinched, bribed, polled, pined & grutched at: euery little being thought too much for them, and made a prey to euery catchpoll & pelting officer, that if it were not for the fauourable kindnes of our gracious louing king, a number had ere this day bin constrained to leaue their function, & flie their country for wāt of liuing.

It is written, how Dionisius comming to a Temple, where

where Images were clothed in coſtly coates of ſiluer, & gold: Theſe garments (quoth he) are too heauy for ſúmer, and too cold for winter: & ſo taking them away, cloathed them in linſey woolſey. Theſe (quoth he) are more light for ſummer, & warmer for winter. And euen in like ſort both Patrones and people in theſe daies, doe ſéeke what poſſibly they can, to ſpoile the Clergy of tithes, lands, & al Church-liuings, & thinke a cloke of linſey woolſey, good inough for them: not like innocent ſhéepe, that willingly yéeld their fleeces, but noiſome Goats that butt with their hornes. The good old benefactors are gone, and new ſtart-vps, who neither feare God nor diuell, ſupply their places. Abraham, Lot and Iob we haue not. Captain Cornelius and old father Tobie are blacke Swans amongſt vs. Elias cannot find his hoſtelle of Sarepta, Paul the purpureſſe, nor Peter the Tanner: but many a churliſh Nabal, & gréedy cormorant, to pinch and poll from vs what poſſibly they can: theſe Patrones therefore are ſurely poſſeſſed with ſome great captaine diuell, they ſléepe in ſin, & it is high time to wake them. If the Ambaſſador of an earthly Prince being ſent in friendly manner to his ſubiects, ſhould be ſo diſcourteouſly entertained, as a number of Gods meſſengers are in England, no doubt hee would be reuenged. If thoſe that ſold doues, deſerued to be whipt out of the temple, ſure our Church pollers, who ſell the temple it ſelfe, as Iudas ſolde Chriſt, deſerue to be hanged vp in the temple.

The ſecond ſort, are an intolerable crew of double faced officers, put in truſt to ſee the princes lawes obſerued, eccleſiaſticall diſcipline executed, & contemptuous perſons puniſhed, who priuily, both fauoring, furthering, & maintaining the cauſes of diuers diſordered, & ſeditious ſchiſmatikes, that boldly through their ſufferāce dare preſume to controll, gainſay, and ſtand againſt his Maieſties lawes eſtabliſhed, to feed whoſe humors do commonly vſe, vnder the title of an exhortation to the Clergy, in their accuſtomed aſſemblies, at Sinods, and generals, to ſeeke in open place with bitter inuectiues, diſdainfull glances, &

Mat. 11. 15. Mat. 23, 23. 24. 25. The guiltles will not grieue although the galled grudge. Iudas. 2. Tim. 3.

most odious terms, to discredit and deface them, beating into the peoples heads there present, that their Pastors are no better than ignorant asses, meaning al such as shew themselues obedient to publike order. Whereas in truth, to speake general, there was neuer a more learned Clergy in any Church since the Apostles time, than now in England, insomuch that the meanest sort, for the most part, are better able to teach & instruct the plain people of their parish, in faith and good maners, than most of those spightfull spurring officers are to speak in such a learned audience. I see no reason therefore, why they should be likened vnto asses, except bearing so quietly the heauy burthens, & intolerable extortions, which those greedy prowling cormorants do daily lay vpon them, being so pinched & prowled, that their very liues are bitter vnto them: otherwise they are not like the nature of asses, as themselues are like the nature of Fores, whereupon this question may arise, whether asses or fores be more intolerable beasts in a common wealth: these peeuish officers therfore are possessed diuels, they sleep in sin, and it is high time to awake them: the Lord of his mercy conuert and amend them at his good pleasure.

Amos 3.

Exod. 1.

The third cause of contempt in the Ministery is this: whereas in times past the Church had but few teachers, & many learners: it is now grown to haue many teachers, and few learners: It was thought in old time there were seuen wise men amongst the Greekes, and we thinke now there be not so many fooles amongst vs. We all glory of our knowledge, and presume of our wisdom: & this commeth to passe through the number of scholers in this land, who do not only increase & multiply daily without measure, but also for want of right choice of good natures, the greater sort being fantasticall, wilfull, & wayward, whose wits being strained against kind, become disordered, disquiet & seditious: for it is hard to make straight by art, that which is made crooked by nature: when learning and eloquence is graft in a wrangling, stubborn and contentious disposition, it is a dangerous thing. For as in a good

Iam. 3 1.

Rom. 12. 16.

It is meant by such scholers as will be rotte before they be ripe.

man,

man, learning is the armour of vertue: so when it hits in a wicked person, it is able to worke much mischiefe. It is said, that fooles set neighbours at variance: but a malicious person having wit, learning, & a plausible toung, is able to set kingdoms by the eares. One scabbed sheepe will infect a whole flock, & one iarring string bringeth a whole noise of musicke out of all tune: and one busie headed foole that is learned, able to bring a whole country out of all quiet order: and as too few breed consumption, so too many breed surfets: for certainely, there is no more noysome member in a common wealth, then a professed scholler unbestowed to liue by his profession: his conceit is lofty, and his life loitering, whose idlenes engendreth disdainfulnes to labour, which through long sufferance, must needs in the end grow to som great inconuenience. By this means the Church is pestered with a sort of busie vain-glorious fooles, puft vp with a certain spirituall pride, through a vain opinion conceiued of themselues, euery one having a Church plat or cõmon wealth in his head, who despising the iudgement of their elders, run on rashly before them, till they haue fallen into intolerable errors. And having a great desire to be taken for singular wise men, zealous professors, and diligent builders, looke grimme and big with a haughty sterne countenance, much like a windy egge, or a blown bladder: And casting off the yoke of obediẽce, hauing a pride to be peeuish, neuer cease brabbling & broching of new frantike follies, spreading of sects, and sowing contention in the Church, being further wrapt in deuotion, than they can passe through with discretion: & vnder the colour of zeale, they rouze and rage without al measure: much like new wine, which without some vent is like to breake the caske: as though Gods spirite inforced man to passe the bounds of Christian modesty.

A selfe willed foole, is a perilous beast.

Titus. 2.

These like euill birdes that beray their own nest, or hatefull snatching curs, neuer cease barking & raying in open audience at their fellow ministers: yea, and such as their faults and blemishes being rightly waighed, are fewer in number, and lighter in waight than their owne,

whose innocent liues are able to confute their viperous slanders, vtterly despising all those in whom they see any infirmity of man, as though themselues were some ayry spirits, especially, such as they perceiue more pleasant & sociable of nature, or more delighted in mirth and honest pastime for their health and recreation, than agreeth with their owne Stoicall disposition: or if his giftes in preaching do not altogether satisfie their fantasticall humors, and his doctrine applied to their seditious veine: though the man be neuer so honest in life and conuersation, nor so carefull and diligent in discharging his duety, according to his talent: yet in the eyes of these vehement accusers, he is but a dumbe dog, salt without sauour, a bell without a clapper, & a feeder without food: the children (say they) do crie for meat, but he hath none, neither for himselfe nor them, except they wil haue whole loaues: as though he could do nothing but cast the Bible at their heads. Such a wise reason made that late sprung vp heretique Browne, a brother of theirs, when hee compared God to man, that loued potage well, that as a man might be glutted with too many potage, so might God with one prayer often said. Thus they accuse without truth, iudge without authority, and condemne without triall, wherby the poore Ministers of the Church, who of a good conscience do keepe themselues within compasse and order, and endeuour to continue the people in due obedience of the same, are despised, defaced, and shaked vp in open audience, as though they were most grieuous and notorious offenders: yea Iezabel was neuer more mad against the true Prophets, Herod against the Innocents, nor the Scribes & Pharisies against Christ himselfe, than these seuere censurers are against their poor brethrē, to bring them into hatred and discredit amongst the people, to the end, that by one meanes or other, they might hitch them out of their liuings, and enioy it themselues. Yea, such is the misery of our dayes, when youth are so fantasticall to inuent, & age so sensles to credit, that the one is brought into fooles Paradise, & the other into open dotage, being thought

Luke 6.36.42.

Col. 3.3.8.

thought a thing seemly and tolerable for a young scholler of small learning, and lesse wit, before he bee eyther ripe in knowledge, gouerned in life, or reformed in manners, to pricke vp into the Pulpit, blushing like a black dogge, to controll, discredit, and deface the ancient, graue Bishops, and reuerend learned Fathers of the land: much like as a proud beardles boy should sit in a chayre with a rod in his hand, teaching S. Augustine and Chrisostome to say their lessons: In whose iudgement they are but lasie loyterers, dumbe dogs, Popish doctors, men pleasers, and their Churches no better than dens of theeues, being grown so far past shame, and void of all humanity, that now they fal from reasoning to plain round rayling, scoffing, iearing, deriding, & threatning of buffets, with bent fists: insomuch as no state or degree can scape their venemous toungs. They looke like Lions, leere like Fores, hisse like Adders, barke like dogs, and if they durst, they would bite like Tygars: so maliciously measuring other mens doings, by the crooked line of their owne imaginations, that I thinke, if wise Salomon and learned Paul were here in these dayes, the one would be taken for a foole, the other for a mad man: Dumbe dogge is a great word in their mouths: that sermon where dumbe dog is left out, is not worth a pin, it fits not their fancy: for why? their whole felicity is in barking and snatching, yea rather than cease, for want of other, they would bark at the Mon and seuen starres: They are much like the dog that Cicero speaketh of, that being set in Capitolio, a Tower in Rome, to fray theeues, left the theeues, and fel a barking at true men: whose doctrine and example of life tends onely to this end, to driue the Kings Subiects to a loathsomnes and misliking of the present gouernment, & order established, to discredit his Maiesties Supremacy, to deface his Ministers, & contemn his lawes, to surfet the Church with schismes, and infect the common wealth with factions. And if wisdom in time do not preuent it, then folly in triall will surely repent it.

1. Tim. 6. 7.

3. King. 12.

Mat. 7. 15. 16.

To vse the laudable ceremonies of the Church, they

make it an hainous offence: but in disobeying the Princes lawes, backbiting their superiors, slandering their brethren, disquieting the Church, abusing the office of
1. Tim. 1. 6. 7. godly preaching, by their vain seditious prating, they make no offence at all. They seeme very diligent & studious: but it is rather for nouelties and varietie to make an eloquent shew, that by the perswasible words of mans wisdome, they may delight itching eares, than for sound doctrine to conuert sinfull hearts: they vse cunning per-
2. Reg. 15. swasions, with fayre golden phrases, but as Absolon did, to steale away the hearts of the people from Dauid: they
3. Reg. 12. proclaime publike fastings, but as Iezabel did to kill Naboth. For vnder colour of reformation, they seeke to rob God of his honour, the Prince of his due, & the Clergy of their liuings: being as is supposed, instruments of som others, who by their means seek to make the church a marke to shoot at, and a carkasse to prey vpon, to the spoyle, ouerthrow, and vtter confusion of Church, learning, religion, and all. Deuisers and fanciers were neuer good eyther for Church or common wealth. So Iudas vnder a pretence of holines, desired to haue the ointment
Mar. 12. solde for a great summe to relieue the poore withall: but his purpose was, to get the money into his own bag: so was it pretended, that the lands of Abbies, Colledges & Chantries, should haue been imployed to the enriching of the king, maintaining of schooles, and releeuing the poor, but they are put to maintain pomp, pride, & superfluity. Fair words & wicked deeds deceiue both wise men and fooles. Thus when vnder the name of a sermon, these great builders haue tossed their fantastical doctrine, such as Peter neuer planted, nor Paul neuer watered, before the light beleeuing multitude, with such an outward
Math. 23. 24. shew of holines, that Lady hypocrisie her selfe could not more fitly handle the matter, spitting out their poyson with cutting girdes, disdainefull glicks, & prety biting nipps against orders established, Bishops, Ministers, Magistrates and all, so far as they dare: They like vnto the late rebels, that rose in the North, in the end of their tray-

traiterous proclamations, to blinde the multitude, pray for the King full coldly and craftily, God wot: and forasmuch as al is done vnder the title of preaching, what so euer they say, all is taken in good part, & greatly commended, without controlment or danger of punishment.

These are not those dumb dogs which the Prophet speaketh of, but those barking curs, & proud stubborn, and disobedient murmurers, false accusers, authors of sects, and despisers of authority, which the Apostle speaketh of. Those foolish Prophets, & false dissembling liers, that are wise in their own conceits, follow their own spirits, and speake where they see nothing: Which Esay and Ezechiel speaketh of, and those Pharisaicall hypocrites, which say vnto those that come nigh them, Touch me not, for I am holier than thou. Esay, 56. Philip. 3. Iude. 2. Pet. 2. 2. Cor 6. 1. 2 Tim, 3. Esay, 5. Ezech. 13. Esay, 9. 5.

These are no vnpreaching Ministers, but rather vnministring Preachers: for so they may haue as great lordship & superiority ouer their parishes, as the Prince hath ouer the realm, the Bishop ouer his diocesse, or the Pope in time past ouer the church: to teach what doctrine they fancy, establish what lawes they like, and obserue what orders they list, without controlment: they are contented at Christs commandement, to go forth & preach. But if he will haue any sacraments ministred, he must go himselfe for all them, for it goeth against their consciences.

These are no lazy loyterers, but diligent feders, such as Iohn Leaden, Dauid George, and Knipper Doling in Germany, apt and ready to sow Schismes in the Church, factions in the cõmon wealth, & set the country together by the eares. They are not idle: but sure they were better be idle, then so busily occupied, in applying their wits by art and learning, to worke dissension and mischiefe in the harts of the people. They fed indeed, but their food is such as can hardly be receiued without danger. Whose hypocriticall purity, churlish stern countenance, disdaining to giue men their titles of honor, priuy conuenticles, & condemning our christian order in baptizing of Infants, doe manifestly shew them no other, but the very sect of Anabap-

baptists. And if that graue, reuerend, and learned father, D. Whitegift, had not stept in in time, to withstand theyr subtle & pœuish deuises: we had ere this day felt as great hurly burly in the Church of England, as was of late yeares by their predecessors in the City of Munster.

John Sleidan in his Com.

Hilaries sermon at the Synod at Reimes. Mat. 5. 9.

These are not hirelings in stead of shepheards, nor wolues in stead of hirelings, but rather deuils in stead of wolues. For if peacemakers be the children of God, sure these disturbers of peace must nedes be the children of the deuill, they sleepe in sin, and it is high time to awake thē.

Yet by reason of their hypocrisie & straightnes of life, such as be of contentious natures, do follow them, and commend their doings. We ned not now flie to the Poet Homer for his ayd, in description of the Syrens, seing this our vnhappy age is so furnished with Parmaides, whose delicate tunes, pretensed holines, and sweet venemous inticements, do so rauish, & tickle the itching eares of a sort of giddy headed people, as they do thinke themselues rapt vp into the third heauen. Wherby they haue hatched such a viperous brotherhod of sycophant whelps both dog whelps, & bitch whelps, halfe saints, half diuels, with busie dissentious heads, proud disdaineful stomacks wilfull wits, factious harts, brasen faces, goldē mouths, and smoth glosing toungs, as this land before this time, was neuer troubled withall: Some snatching curs, that bite before they bark: some barking shalts that would bite if they durst: some fawning spaniels, much like the flattering butcher, who gently claweth the ore, when hee intends to knocke him in the head.

Their toungs are much like Mercuries pipe that inchanted the hearers.

They take great pleasure & delight in comming to sermons, not as schollers to learn, but rather as Judges, to controll, being grown so diuers in manners, & variable in conditions, that it is easier for a cooke to please an hundreth mouthes with one dish of meat, than a Preacher to order one sermon to content a dozen heads: some would haue matters of faith handled, some inuectiues against papistry, some vices rebuked, some sharpe and hotly, some gentle and coldly, all men other mens faults

but,

but no man his owne faultes. And as they disagree in matter, so do they in forme, some like ancient Doctors, some new writers, & some call that mans doctrine. Some would haue it polished with Logicke and Rethorike: and some call that plausible words of mans wisdome: some would haue study in sermons, and some onely a sodaine motion of the spirit: some would haue long Sermons, and some care not how short, and some so dainty and coy, that they can brooke no Sermons.

Thus what by the infectious crue of Papisticall heretikes on the one side: and this pestiferous sect of Anabaptisticall Schismatikes on the other side: the Church of God is greatly troubled and disquieted, good order, the pale of our parke, or common wealth broken down: And the deere of Christ so dearely bought, in danger to be deuoured of a sort of wolues in lambes skins, and diuels in mens vizards, halfe Papists, halfe Anabaptists, who, though in some points they seeme to differ in opinions: yet in defaming his Maiesties gouernment, denying his supremacy in matters Ecclesiasticall, condemning the booke of Common prayer, and the publike reading of the holy Scriptures, with diuers other points, they ioyntly agree together as brethren: & vnder a gloring shew of obedience, like vnnatural children, who at the commandement of an adulterous stepfather, are willing and ready to thrust their swords into their mothers belly, liue gaping for a day to vtter their malice. At whose handes, there is no other friendship, or true hearts to be looked for. But as Nahas king of the Amorites, would haue made with the king of Iabes, by pulling out their right eyes: so nothing can reforme, content or satisfie these, except yelding vp the authority of Ecclesiastical gouernment into their hands. And therfore certain they are possessed with some great master diuell, they slepe in sin, and it is high time to awake them. 1.Reg.11.

Forasmuch as heretofore their opinions haue been opened, their fancies detected, their heresies confuted, & their arguments confounded. And yet neyther reason

can leade them, authority moue them, nor truth it selfe inforce them to yeeld to confesse their errors, and amend their manners: it is high time to tie them shorter for infecting of others: such træs as lopping and watring cannot make fruitfull, must be cut downe. When gentle medicines will not helpe, the Physition must vse bitter potions: when the grieued place cannot be broken with plaisters, the Chirurgian must lanch it. So when lenity cannot reclaime them, seuerity must correct them: so shal we haue more religion, and lesse contention. Though our Sauiour Christ commanded to pardon our enemies, yet not his enemies: as to be angry with sin is not anger, but zeale: so to smite for offending God, is not to smite, but to correct to amendment: the liues of lewd men are a swæte sacrifice vnto God: it is a greater fault to let go a Wolfe, than to kill a lambe in the flocke: & a greater offence to
Pro. 17. 35 pardon a rebell, or a traytor, than to kill a true man: but these are not called rebels as they are, because they are not hanged vp as they should. He that hath a dog that is a shæpe biter, must by law eyther hang him vp, or else pay for the shæp he hath wearied: euen so the Christian magistrate, whom it hath pleased God to set in authority, & giuen charge to gouern & defend his poor sheep, knowing notorious biters lying in wait to deuoure thē, must either hang vp those curs, or answer to God for those shæp that they do weary. The bridle (saith Salomon) belongeth to the horse, a whip to the Asse, & a rod for the fools back. Cor-
Pro 26. Pro. 17. 10. rect a wise man w̄ a nod, but a fool with a club: we see that noding wil not serue, nor becking wil not serue, nor winking wil not serue, it must be a club, a hatchet, or a halter, or else such busie headed foles, as disdain to be ruled, will neuer be quiet, till they may rule themselues without controlment.

Their words & reasons vnto many seem big in sound, yet in truth are but small in weight, great in shew, little in substance, full of terror, void of wisdome, rather bugs to fray babes, than matter to moue any staid Christian, great perswasions to seduce weak flesh, yet not sufficient

to

to satisfie conscience: they may stir vp coniecture in som vnstaid brains, which like weake reeds wil moue & wag with euery blast of wind, yet not able to stay assurance in such constant Christian subiects, as stand firm and faithfull to God, their Prince & Country, like oakes: so that Helleborus were more fit to purge their frantike brains, than argumeuts to confute their trifling errors. 1.Cor.16. 13.

To proceed, our delicate and fruitfull Conntry, hath ingendred a multitude of dainty and vicious people, proud, prodigal walkers, miserable pinching proulers, false dissembling lyers, faire lookes, and smooth tongues without good meaning, some cruell as Lions, som crafty as Foxes, some rauenous as Wolues, some enuious as dogs, some lecherous as goats, some filthy as swine: the most part either hypocrites, wicked liuers, or ignorãt of God, euery one inloue with his owne face, like Narcissus: the higher sort contemning their inferiors with snuffing scorn, and the lower sort stomaking their superiors with grudging spight. It is sayd that a Camelion can transforme himselfe into al colours saue white: & our people haue al conditions saue honesty. I think in Sodome was neuer more filthines, in Flanders more drũkennes, in Crete more lying, in France more dissimulation, nor in Iewry more hypocrisie, than is now practised in England. And as good men would gladly haue euill men amẽded, so euill men had rather haue good men consumed. The multitude of sinners haue so chased away the shame of sin, that common wickednes is taken for no priuate offence: there is such vnmerciful bribing, oppressing, & wringing the poor, as though there were neyther God to honor, diuell to dread, heauen to hope for, nor hell to eschue. Euery one more liberall to lend another his conscience, then his money, and his seale of more credit then his soule. One crow will not picke out the eyes of another: but for money, one man will not sticke to picke another to the hard bones, according to the Prouerbe: Homo homini Lupus est, Man to man is no mã, but a Wolfe. The people therefore are possessed with Diuels, they slæpe in sin, and it is high time to awake them. Ier.3.9. Eccl.13. Prou.29.

The glory of the Romans in old time, was to speak little,

and do much: of the Grækes, to speake much and do little: and of our dissembling Protestants, to talk much, but learn to amend nothing at all. Our Elders were rude in spæch, & ciuill in manners: we ciuill in spæch, & rude in maners: they beleæued as Pagans, & liued like Christians: we beleæue as Christians, and liue like Pagans: they preached not ỳ word nor we liue according to the word: the name of God is in our tongs, but his feare is not in our harts: the Papists cal vs Solifidians, but our works declare vs rather Nullifidiãs: we are like the Athenians, the more god we know, the lesse god we do: or pepper which is hote in the mouth, but cold in the belly: so we fry in words, but frææze in dæds: speake by elles, but worke by inches. We read of one Pambo, who after he had heard one lesson, would heare no mo till he had learned to practise that one: we desire to heare thousands, & yet frame our selues to practise none: our Preachers, for ỳ better instruction of the people, in all truth & godlines, haue painfully endeauoured themselues to beat down the superstitious abuse of fasting, prayers & alms dæds, commending the thing it self, as very pleasãt & acceptable in Gods sight: but they vnderstanding (as it were) with their hæles, vpon a wilfull negligence, haue taken occasion thereby to cast away both fasting, prayer & almes dæds, with feastes of the
Phil. 2. 10. powre, & all together. Again, some Preachers teach the people, at the hearing of the name of Iesus to bow the knæ, another sort deny it, as vnlawfull to yæld more reuerence to that name, than to God the Father and the holy Ghost: the people hearing that, thinke scorne to bow the knæ to any of all the thræe. Thus they make their liberty, a cloake of lasciuiousnes, turn the grace of God into wantonnes, & the Gospel of Christ vnto lewdnes: they haue chãged works into words,
Iuda. godly deuotion into bare knowledge: and are becom rather lip Gospellers, then life Gospellers. The Papists were not so zealous to guild they^r temples with gold, but our Protestants are as negligent to guild their soules with vertue. They were beneficiall & diligent both in decking the false dead pictures of Saints, & feeding the true liuely members of Christ: and we seeme to condemn the one, and leaue the

other

other vndone. They vsed fasting from meates, we neyther from meat nor sin, they prayed often, we seldome or neuer: they were bountiful to the poor, we liue onely to our selues: they wrought of intent to merit heauen, we neyther do good for merit, nor yet of charity and duty: yea, we are come frō blind zeale to wilfull wickednes, & from superstition to no religion. For the world is now grown to this point, that if a man of godly zeale and deuotion, do accustome orderly to frequent the church, he is accoūted an hypocrite. If he be giuen religiously to fast & pray, he is taken for a Papist. And if he kéep a good house for releéfe of the poore, he is called a merit-monger. Wherby fasting is despised, prayer contemned, and almes déeds abhorred. Thus haue we cast off the workis of Simon Peter, & become in maners like Simon Magus, that walked with Philip as a disciple, yet wrought vō money like a worldling. Achabs wife would neuer put on demure apparrell, but when she spake with the Prophets, nor our dissembling Protestants bée neuer holy but at sermon times. They heare & desire like Saints, but liue & deserue like diuels, they cā looke & speake holily, wherby they séem glorious before men, but their workis are naught, and therfore odious in the sight of God, whose outward behauior is much like clouds without rain, wherby God himselfe doth mock such fruitles showes. These hypocrites therfore are possessed with diuels, they slépe in sin, and it is high time to awake them.

Simulata sanitas duplex est iniquitas.

Ipsius est meta lupus actu, voce propheta.

Though the obseruing of the sabboth day, touching bodily rest, do belong to the ceremoniall law, & shadows which had an end in Christ: being therfore altred from saterday to sunday, yet as the Iewes did celebrate theirs in remēbrance of the creation of the world: so ought we to obserue & keep our sabboth, in remembrance of the resurrection of Christ, & as a figure to confirm our hope in the resurrection of our own bodies, & our spirituall rest in glory to come, as also for a comely & decent order to be vsed in the Church, that in resting from bodily work, we may charitably assemble together, to the end the Lord by the preaching of his word, may bring forth his worke in vs, to his own glory & our saluati-

Exod. 20. Mat. 12, 12. Luke, 4. 16.

on: but our Sabboth in many places is so vilely abused, as though it had bœn rather ordained to serue Bacchus & Venus, the people being grown so careles, negligent & licencious, to feast when they should fast, play when they should pray, & laugh when they should weepe for their sinnes, as though there were neither God nor diuell, heauen nor hel. Esai 56.2.3.

As euery honest nature hath affection & good will to his natiue soile & place of birth, so ought euery good christian to haue a godly desire to the soile of regeneratiõ, & place of his new birth by Baptisme, which is the temple of God, the schoole of Christ, & nurse of christianity, to make open confession of his sins, & rehearsal of his faith: to intreat for pardon, pray for things necessary, giue thãks for benefits past, to celebrate the sacraments, to heare and learn his duty, & right way to saluation, to beleeue truly, liue honestly, and walke vprightly. If the ground yeeld not sap to the tree, it will soone seare and̄ wither away: if the lampe be not fed with oyle, it must needs go out: if any liuing thing be kept from nourishing, it cannot liue: euen so, if the faith of a Christian do not receiue continuall sap & moistnes of the heauenly word, fed with the oile of sweet promises in Christ, and nourished with the wholesome bread of life, it cannot continue, but consume and die. The seed of the Gospel must stil be sown in our hearts, or we cannot reap the haruest of eternall life: where prophesie faileth, the people perish. Mat.10.32. Mat 21.23. Act.2.42. Rom.10,14.

When the Lord of a manor appointeth his tenants a day to come to his Court, the rolles are laid open, the Steward is ready prepared to giue the charge, the tenants are dutiful to come, attentiue to heare, & diligent to execute their lords will: and if any shall chance to be absent, or come after the charge be giuen, no doubt the Lord wil be very angry, & set a fine vpon his head: euen so the Lord of all Lords, of whom and at whose wil we haue receiued, & doe hold all that euer we haue, doth euery sabboth day kéepe his court at his temple, Church, or house of praier, his rols the sacred Bible is laid open, the Steward or Minister is ready to giue the charge, & tell euery man his duty: & if any of his tenants or people be absent, & refuse to come, no doubt the Lord himselfe

ſelf wil be angry, or if they come after the charge, when ſeruice or ſermon is done, they were as good not come at al: Again, ſuch a dutiful tenant as deſires to ſtand in his Lordes fauor, will now & then prepare to bring him a preſent, ſuch as he knoweth his Lord loueth: but no preſent is more precious in the ſight of our heauenly Lord, than the prayers & thanks of an humble penitent heart, & therfore he that will pleaſe him, & ſtãd in his fauor, muſt often fed his appetite wt ſuch preſents. The Papiſts of a blind zeale, in time of darkenes, would not ſtick to riſe vp at midnight to publike prayer, faſt with bread & water, ſuffer hunger and cold, run ſometimes an hundred mile bare foted & bare legged, to ſeeke a dumb Image: but our profeſſed protеſtants hauing the true light of the Goſpel, their praier & deuotion is faint and cold as yce, & their diſobedience greater than their fathers ignorance. When they com together, it is rather of compulſion, cuſtome or faſhion ſake, then of any godly zeale: much like a ſullen, ſtubborn & froward ſeruant, that when his maſter calleth him, commeth grudging with a ſowre moyling coũtenance, mumbling a dogs pater noſter, and with leſſe reuerence then thoſe thræ halfe penny ſeruants, that Eſop hyred to heare him recite his fables.

The Apoſtle S. Paul ſayth, that foraſmuch as man is the image of Gods glory, he ought not in time of propheſying or prayers, to couer or diſhonor his head: & in another place, At the name of Jeſus, euery knee ſhall bow: & the Prophet Eſay, Al knees ſhal bow vnto me, ſaith ý Lord. The mœteſt geſture & ſeemlieſt behauior at prayer and thankſgiuing, is kneeling: ſo prayed Daniel, Paul & Chriſt himſelfe: but our people are grown ſo ſtubborn, wilful & wayward, that in ſtead of humility & reuerence, they fall to kick at their duty, thinke ſcorn to vncouer their heads in time of ſermõ or ſeruice, for hurting their caps: or to kneele at the name of Jeſus for wrelling their ioynts: or loke vp to heauen when they pray, for wrinkling their ruffes. Theſe people are therfore poſſeſſed with diuels, they ſleepe in ſin, & it is high time to awake them.

1. Cor. 11.
Phil. 2. 19.
Eſai. 45.
In receiuing the communion, we pray & giue thanks, ergo the &c.
Dan. 6.
Eph. 3. 14.
Luke 22. 41.

In times paſt, he that had learned the ſeuen liberal arts, as

as Grammar, the key of knowledge, Logike, the rule of reason, Rethorike, the mother of eloquence, Musicke, the swēt recreation of wearied minds, Astronomy, the secret knowledge of nature, and course of the heauens, Arithmetike, the art of numbring, & Geometry, to worke by rule, compasse, waight & measure, he had obtained, & gotten euen a world of wealth & treasure. But in these our wretched dayes, the 8. liberall science, called Ars adulandi, the golden art of flattery, hath won the gole, & sitteth in fortunes lap, so that without skill in that art, though neuer so well seen in the rest, a man shal hardly find means to shift in the world, Qui nescit dissimulare, nescit viuere: These flattring claw-backs, students of brazen face colledge, are no doubt a most dāgerous & contagious kind of vermin, as intolerable amongst men, as wolues amongst lambs. Rauens eate not men till they be dead, but these smoth gloting Arch-parasites, with two faces in one hood, like Ianus, two toungs in a head, like Iudas, and two hearts in a breast, like Magus, do daily eat men quicke, & becom so familiar with the superior sort, that they bring to passe euen what they list, so as the world seemeth to be diuided betwēn the secret dissembler, & the open blasphemer. These parasites are therfore possessed with some great captain diuell, they slēpe in sin: the Lord of his mercy conuert them, lest they perish themselues, or of his iustice confound them, for infecting of others.

True simple meaning asketh Gods blessing and double dealing double punishment.

This land therfore is wildly corrupted with intolerable pride, with such a confused mingle mangle, and variety of apish toyes in apparrell, euery day flāting in new fashions, to deforme Gods workemanship in their bodies, as great monstrous ruffes, starched in the diuels licour, & set with instrumēts of vanity, doublets with great bursen bellies, as though their guts were ready to fall out, some garded like French men, some fringed like ruffians, some their heads Turkish, their backes Spanish, and their wasts Italian: some their haire curled, and their beards writhen, to make them looke grim and terrible, as though they had seen the diuel, with long daggers at their backs to kill euery one they meet prouder then thēselues, with such riotous

S. St. French nets do catch English fooles.

excesse,

excesse, & vain curiosity, that I thinke they haue made a
league with Satan, a couenant with hell, and an obligation
with the diuell, to marry his eldest daughter: they sleepe in
sin, & are as easie to be waked or reformed, as the old world
was at the preaching of Noe, or the latter age at the preach- 2.
ing of Christ. Pride is the mother of hypocrisie, the enemy
of deuotion, the nurse of enuy, or the fountain of all vice: sin
was the cause why God did first giue vs apparrell, not as
badges of pride to feed the eyes of vain-gazing fools, but to
couer our shams & keep vs from cold: Quid superbis terra Chrysost.
& cinis, quid veste nitida gloriaris, subter te sternitur tinea,
& operimentum tuum erunt vermes, hæc tua vestis erit.

Again, our country is most horribly choaked and ouer-
growen with multitudes of drunken tospots, vile lecherous
whoremongers, & filthy intising drabs, which vices do so
greatly offend both the maiesty of God, the law of nature,
and the common wealth, that if the very stones in the street
could speake, they would cry out vpon it. Yet by means of
greasing, bribing, and corrupting of officers, put in trust to
punish them, it is no more accounted of, but a sport or game
to laugh at, as though heauen & hell were nothing else but
old wiues fables to feare and flatter children withal. These
are (no doubt) possessed with diuels, they sléepe in sin, and it
is high time to awake them.

If filthy Whoremasters would waigh with themselues, Luke 16.
how God doth know the very secrets of the hart, & ỹ of his
iustice he wil leaue no sin vnpunished, either in this world,
or in the world to com, they wold surely be afraid to do ỹ in
his sight, which is so lothsome and odious to be done in the
presence of an honest earthly man. It is a thing most filthy
& against nature, that a professed christian, an adopted child Rom. 8. 15.
of God, a mẽber of Christ, & tẽple of the holy Ghost, redee- 1. Cor. 6. 15. 16
med wt no lesse price, than by shedding the very heart bloud Luke 22. 24.
of the dear & only beloued son of God, should take that same Ioh. 19. 34.
body & member of Christ, & make it the mẽber of an harlot. S
Gregory cõpareth lechery to a fiery furnace, whereof the Gregory.
mouth is gluttony, ỹ flame pride, ỹ sparkles filthy words, ỹ
smoke an euill name, the ashes pouerty, & ỹ end, shame & cõ-

fusion: at the last (saith Salomon) it biteth like a serpent, & stingeth like an adder. Whoredome, besides the infamy of ỹ
Prou.13. world, it wasteth the goods, withereth the body, decayeth the health, shorteth the life, & maketh a man stinke in the sight of God.

The vice of drunkennes in like manner consumeth the wealth, surfets the body, dulleth the wit, diminueth ỹ vnderstãding, troubleth the senses, & without repentãce bringeth both body & soule into hell: And therfore if eyther the fear of God, the shame of the world, the desire to be in their right wits, to liue in health of body, or to escape ỹ miserable state of beggery, may moue them to repentance & amendment, it is now time to awake, detest, & auoid such horrible wickednes, which do iustly merite a short life, & a shamefull end.

There was neuer more sincere preaching, nor so little following, so great perswasions to honesty & vertue, & so many giuen ouer to vice & naughtines: so much exhortatiõ to loue & charity, & so many stuffed with hatred & enuy. We greatly complain of the vnfruitfulnes of the earth, the corruptiõ of the ayre, the vnconstantnes of the world, & time that slips so fast away: but we complain not against our owne selues, for whose sinful liues, the very heauẽs do weep: we professe to be the followers of Christ, yet in christiã behauior much inferior to the heathen Ethnikes ỹ knew not God, who passed vs as far in good liuing, as we passe thẽ in good learning:
Iohn 8.31. we greatly delight to beare the name of Abrahams childrẽ,
Gen.22. yet not so willing to kil one wicked affection that offendeth God, as Abraham was at his cõmandement to kill his only beloued son. It is said that the Castor & the Elephãt being hunted, the one for the vertue of his genitors, the other for his teeth: the Castor biteth off his genitors, & the Elephant findeth a mean to weest out his teeth, and cast them away to saue their bodies, but our people had rather both Preacher
Ier.8. & pulpit were set on fire, then they would cast away their filthy vices to saue both body & soule. The sea-man knoweth his tide, the swallow her time, & the Crane her season: but our people are senseles, the tempestuous winds, the
Mat.8.27. waues of the sea, & the very diuels themselues did heare &

obey

obey his worde: but they sleepe so soundly in sin, that neyther the infamy & shame of the worlde can moue them, nor al gentle admonitions allure them, nor the terrible threatnings of hell torments once feare them, nor the filthines of sin that seemed so odious to the very Infidels withdraw them, nor the continuall preaching of all creatures vnder heauen, perswade them to repent and amend. S. Anthony being a man vnlearned, had no other boks but these, & he that can behold these excellent boks, setting forth the wisdome and godlines of almighty God, without praysing and glorifying his name, is worse than a brute beast.

The Sun, Mone and Starres, by whose heate and light, the whole worlde is nourished & gouerned, doe dayly preach vnto vs: The beauty of the heauens, the wholesomnesse of the ayre, and the plentifulnes of the earth do daily teach vs, the pleasant valleyes, delightfull springs, and rich mines of treasures, do dayly instruct vs: the goodly fruitfull trees, medicinable hearbs, & sweet fragrant flowers, more gloriously attired then Salomon in all his royalty, doe dayly admonish vs: aske the beasts of the field, the fishes of the sea, and the fowles of the ayre, and they will tell thee & say, We were all created & ordayned for the vse and profite of man. Yea, our sauior Christ himself calleth daily vpon vs, Young man arise, Damsell arise, Lazarus come forth, dead sinner awake: but our eares are deafe, our minds obstinate, and our senses without feeling. Seeing thē that God hath knocked at the doore of our consciences, by so many & sundry meanes, & of his mercy hath tarryed wayting so long for amendmēt, it cannot be but great vengeance must needs follow. Haynous sins do call down grieuous plagues, euery Kingdome diuided within it selfe (saith our Sauiour Christ) shall be desolate: but England, by sects, factions, heresies, & schismes is diuided in it self: the Lord of his mercy defend it frō that which followeth. If God so sharply punished one sin in Adam and the Angels, what may wee that haue committed such a multitude of sins look for? If we shall yeeld an accoūt for euery idle word, what reckoning shal we make for such horrible offences, both in words and actions? God is said

Psal. 19.

Psal. 107.

Mat. 6.

Iob. 12.

Mat. 12. 25.

Mat. 12. 35.

to haue fæt of lead, but hands of yron, he commeth slowly, but when he commeth he payeth home: as one man smiting another, the higher he lifteth vp his hand, the greater is the stroke: euen so, the longer that God tarryeth looking for amendment, the greater will his punishment be when it commeth. If we will not glorifie his name in repenting, & turning vnto him, he wil glorifie himself in reuenging and heaping plagues vpon vs. Ye is the God of iudgement, and Lord of reuenge, at whose word ỳ very heauens do tremble the earth doth quake, & the mountains shake: he is a righteous and wise Iudge, he searcheth the very secrets of the heart & raines, he will not be mocked nor deceiued, neyther will excuses go for paiment in his sight: he is righteous, & iust in all his dealing, faithfnl and true of his promise, his word is alwayes most certain and sure, yea and Amen: that except we repent, we shall all perish in our sins: those ỳ refuse his mercy so louingly offred, shal surely fæl his iustice.

Ier.51.
Psal.18.
Psal.7.
Gal.6.7.
Iohn 5.30.

To fall into sin, commeth of humane weaknes, but to lie still & slæpe in sin, after so much teaching by his creatures, his word, his writings, his preachers, & his own example, is proper onely to the wayward imps of Sathan, Sodom and Gomor, Tire & Sidon, the Niniuites & Quæn of the South: shall rise vp at the last day & condemn this generation: for if the doctrine and myracles which haue bæn shewed amongst these, had bæn done amongst them, they had long since repented in sackcloth and ashes.

Mat.10.15.
Mat.11.21.
Luk.11.

Though I be earnest, beare wt me, I touch not those that be good, & say too little to those that be naught: I appeale to God who knoweth these things to be true, & to the world, who cãnot for shame deny them. And if I haue said nothing but the truth, then blame not me, but go about your own amendment: for seing that all flesh haue so corrupted the Lords way, & that such abomination is wrought amongst men, & the measure of iniquity heaped so full, it must nœds follow, ỳ the iudgements of God are not far off. No doubt, his bow is ready bent, the arrowes of his vengeance are drawn to the head, his fire is kindled, & his wrath is gone out, and ready to bee powred vpon the contemners of his law,

Gen.6.
Deut.13.

law, and therefore high time to awake from sinne.

When Dauid killed Vrias, and committed adultery with his wife, he slept in sin, but being waked by Nathan ỹ Prophet, he repented earnestly: when Mary Magdalen was possessed with seuen diuels, she slept in sin, but being awaked by hearing the sound of Christs Gospell, she lamented pitifully: when Peter forswore his master, he slept in sin, but being wakened by the crowing of a litle cocke, he went out and wept bitterly. Luke 7.37. 38. Mar.14.71.72.

It is a common vsage in Cities & great townes, to awake the people from sleep, & giue them knowledge that night is wel nigh gon, & the day at hand, either by playing of waits, ringing of bels, sounding of trumpets, or singing of psalms: & in country villages, the cocke is a necessary bird for the same purpose: euen so the Preachers of the word, as waits they haue played vnto you, as trumpets they haue sounded out the word of life vnto you, as bels they haue rung out his heauenly wil vnto you, as psalmists they haue sung his wonderous workes vnto you, & as cocks they haue crowed & warned you to prepare your selues, forasmuch as the night or time of darknes is wel nigh spent, & the day of saluation at hand. And as a little after midnight the cocke doth crow a little while, & then ceaseth: about three of the clock somewhat longer: & whē it draweth near day, very long & thicke: euen so in the time of K. Henry the 8. our English cocks began to crow a little while, and afterward in King Edwards dayes somewhat longer: but in her Maiesties late happy raigne, they haue crowed aboue forty years together: and now to warn you that the night is past, and day is euen at hand, they crow thicke, thicke, and therefore time now, or else neuer to awake from sin, and cast away the deeds of darkenes. While the husbandman slept, the enemy came & sowed tares amongst the wheat: while the foolish virgins slept without oyle in their lamps, the bridegroome came, & shut them out from the wedding: forasmuch therefore as we know not when the master of the house will come, let vs awake vp and watch, lest he find vs sleeping: behold, I come as a thiefe (saith the Lord) happy is he that watcheth, Mar. 11,17. Esay 58. Ezech.33. Mat.13.25. Mat.25.10. Luke 12,40. Mar.13.33.

and keepeth his garments of faith and charity, lest he walke naked, and men see his filthines. Watch (saith the Apostle) stand fast in faith, be strong, continue in prayer, & quit your selues like men, for the time is at hand.

1.Cor.16.13. Phil.4.5.

Some learned men by certain coniectures haue painted out the time & season of the last iudgement: alledging the oracle of Elias, that the world shuld stand two thousād yeers before the law, two thousand in the law, & two thousand in the time of grace: and out of S. Peter, a thousand yeeres with God, is but as one day, & one day as a thousand years. And as in six dayes the Lord made the world, and rested the seuenth day, so within the compasse of fiue thousand years, he will gather his Church by the ministery of his word, & the seuenth keep holy his euerlasting Sabboth. Again, that Henoch & Elias, the one in generation, the other in computation in years, being the seuenth frō Adam, the first in not tasting of temporal death, as the other 6. fathers before him, was a figure of the last day: the second being taken vp in a fiery Chariot, did prefigure the ascension of the elect, meeting their redeemer in the clouds. Hereupon they conclude, that the world shall not stand aboue six thousand years. And to proue that it shall not stand so long, they alleage the saying of our Sauior Christ, that for the Elects sake the dayes of our affliction shall be shortned. Again, where the Angel Vriel answered Esdras, about three thousand, fiue hundred years after the creation of the world, that the time past was much more thē the time to come: & where it was prescribed in the law, that about the euening of the 6. day, the Sabboth should begin: And as the Israelites were deliuered from bondage by Moses in the first yeare, so shal the Christians be deliuered frō their wearisom bondage of this wicked world by Christ in the first age. Then com they to aym at a certain year, cōparing the time from the birth of our sauior Christ, vnto his passion, being 33. years, with the time that Luther and other godly men began to preach the Gospell, till the great persecution of the members of Christ in Germany, by the Pope, and Charles the fift, being the like quantity of years: And the time from his passion, vntill the destruction

Gen.5. Heb 21.5. 4.Reg.2. 1.Thes.4.17.

Mat.24.22. Mar.13.20.

4.Esdr 4.

Leuit.23.

of

of Ierusalem, a figure in the end of the world, being forty yeares, with the time of the said persecution, till the yeare of Grace 1588. the like quantity of 40. yeares. They note moreouer, that in euery 7. or 9. yeare of mans life, called Climacterian yeares, do happen great alteration and dangers, diuers famous men haue ended their liues in the same, as Luther, Melanchthon, Munster, and Peter Martyr, with diuers others: so haue there hapned euery 7. and 9. age of the world great alterations and changes, and in the said yeare, 1588. the age of the world being diuided by seuen, maketh iust seuen times nine, or nine times seuen. Again, after seuen times seuen, was alwaies the yeare of Iubile: hereun to agreeth an old Prophesie, recited by Melanchthon, and translated out of Germanicall rime into Latine by Cyprian, & after englished, as followeth: Leuit. 25.

When after Christs birth there be expired,
Of hundreths 15. yeares, eighty and eight:
Then commeth the time of dangers to be feared,
And all mankind with dangers it shall fright.
For if the world in that yeare doe not fall,
If Sea and Land then perish ne decay:
Yet Empires all, and Kingdomes alter shall,
And man to ease himselfe, shall finde no way.

But leauing these learned men with their learned coniectures, whose iudgements are yet more tolerable then those mockers, which S. Peter speaketh of, who shall come in the latter daies, & say, Where is the promise of his comming? For since the Fathers died, all things continue in the same estate, wherin they were at the beginning: & let vs content our selues with the words of our sauior Christ: Of that day & howre knoweth no man, no not the Angels in heauē, nor yet the son himselfe, saue the father only. It is not for you to know the times and seasons, which the father hath put in his own power. The day of the Lord will come as a theefe in the night, & as it was in the dayes of Noe and Lot, so shall it be in the day when the son of man will come, they ate, drank, married, & were married, & the floud & fire came, and destroied them all. Yet our louing redeemer, of a singular affe- 2. Pet. 3. 3. 4. Mar. 13. 32. 2. Pet. 3. 10. Luk. 17. 26. 27. 28. Mar. 24. 37. 38. Gen. 7. Gen. 19.

ction

ction to comfort his poore afflicted members, hath forewarned vs of certain signs & tokens which shuld appear before his cõming, by the course wherof we may easily coniecture the euents following, as the comming of Antichrist, and his false prophets, rumors of wars, hungers & pestilence, persecutions & troubles, abounding of wickednes, eclips of sun & mon, & the vniuersall preaching of the Gospel: & left vs an example of the fig trẽ, which beginning to bud, doth manifestly shew, that sũmer is neare. And as beholding a man whose eyes war dim, his eares deafe, his head bald, his face wrinkled, his haire white & hoary, his back croked, his legs to folo vnder him, his toung to falter, his teeth to fall out of his head, his bloud to be cold, & his body feeble and sickely, which are all incident to humane nature: they be euident tokens to shew, that the end of his naturall life is at hand. Euen so when we see these signes aforesaid, come to passe, they doe most certainely premonish and forewarne all the people vpon the earth, whom the ends of the world are com vpon, that the day of the Lord is not far behind.

2 Thes.2.3.
Mat.24.
Luk.17.
Mar.23.28.29.

That Antichrist is reuealed, & al these signs & tokens past, all Christendom haue felt the smart therof, & our prelet age cã witnes. So many authors of sects, & brochers of diuelish heresies, were neuer heard of before in any age frõ the beginning: who hath not either felt or heard, what rumors of wars, vprores & bloudshed in al lãds: For hunger & famine, Samaria, Ierusalem, & Sanuxurie, w̃ a number of other places, where through extremity, they haue bin driuen to eate, not only venemous beasts & their own ordure, but also their own childzen can testifie. Again, who hath not read or heard what wõderful strãge eclips of sun & mon, terrible blazing stars, glistring comets, dreadfull coniunctions of planets, strange flashing of fire in ẏ elements, & alteration of ẏ heauens, resẽbling, as it were, the coũtenance of ẏ angry iudge. What raging & swelling of flouds, fearfull trẽbling & quaking of ẏ earth, horrible tempests, vehemẽt winds & vnseasonable weather, what loathsom monsters & other prodigious sights, contrary to the course of nature, so as it seemes ẏ all the creatures of God are angry, & threatẽ our destruction.

Samaria, Ierusalem, & Sanuxurie

tion. All which, no doubt, are Gods heralds of arms, to shew vnto ẏ world, that himself is not far behind. Again, the vniuersall preaching of the Gospel, in spight of Antichrist & his cursed crew, so as no nation cã iustly excuse it self, and say, they haue not heard the sound therof. And yet notwithstanding, such grieuous abounding of all wickednes, that if the Lord should not com quickly, no flesh shuld be saued: again, ẏ earth it selfe wareth weake & feeble for age: & therefore not so fruitful as in times past: plants & hearbs haue lesse vertue. Again, the years do change their naturall course, euery year bringeth forth new tidings, euery liuing creature liueth shorter time thẽ heretofore. This is called Ætas decrepita, & therfore euen by course of nature it must needs be, ẏ the day of the Lord is at hand, that our redeemer is euẽ ready cõming to iudge the earth, to keep his generall Parliament of reformation, to search Ierusalem throughout wᵗ candle light, to reuenge the bloud of his seruants, recompence their enemies as they haue serued thẽ, & reward thẽ according to their wickednes. Ye cõmeth triũphing in maiesty & honor, accõpanied wᵗ Angels, Archangels, and all the hosts of heauẽ: he cõmeth with the voice of a fearfull trumpet, at whose terrible sound, the very heauẽs shal moue, ẏ seas shal roare, ẏ clouds shall rent, & the earth shall tremble & quake: a consuming fire shal go before him, and a mighty tempest shalbe stirred vp round about him, when great Iericho shal be cast down wᵗ the blast of Iosuaes trũpets: when non shal scape safe but the house of Rahab the harlot, which receiued the messengers, that is to say, those penitent sinners which obediently receiue the message of the Gospell, whẽ al soules shalbe ioined to their bodies, & gathered from ẏ 4. corners of the world, to receiue iust reward celestial or infernall: when euery one shalbe called to yeeld account of his talent, how he hath imployed his wealth, wisdome, strength or beauty, to the benefit and profit of his brethren, how he hath ruled his affections, mortified his appetites, & behaued himselfe in his calling. When his obedient childrẽ shal be diuided from the wicked reprobates, & go meet their louing redeemer in the clouds, of whom they shal hear that

Mat. 13. 20.
Act. 1. 11.
Apoc. 6. 10.
Psal. 94 vlt.
Mat. 25. 31.
Mat. 24. 30.
Apoc. 1. 7.
1. Thes. 4. 16.
1. Cor. 15. 52.
Esay. 51.
Esay 65.
Apoc. 6. 14.
Psal. 50.
Iosua. 6.
Heb. 11. 31.
Mat. 24. 31.
Apoc. 20. 13, 14, 15.

ioyful ſentence pronounced with a chearfull countenance; Come ye blessed of my Father, inherit the kingdom prepared for you frō before the foundation of the world was laid: when the wicked ſhal hear ẏ dreadfull ſentence pronounced of their angry Judge: Depart frō me ye curſed into euerlaſting fire, prepared for ẏ deuill & his angels: when they ſhal ſee & feele without thē the world burning with fire, within thē, the worme of conſcience euer gnawing, aboue thē their vnappeaſable Judge condemning thē, beneath them, ẏ horrible confuſion of hell torments, prepared to deuoure thē, on their right hand their ſins accuſing thē, on their left hand, the cruell enemy ready to execute Gods eternall ſentence againſt them: then will they confeſſe (but too late) that the iudgements of God are true, & ſay, did not we hear of this: then will they cry vnto ẏ Lord, but he will not hear them, & deſire the mountains to fall vpon thē, but all in vaine, they will not do them ſo much pleaſure: fire & brimſtone, ſtorme & tempeſt, this ſhall be their portion to drink, there ſhall bee weeping, wailing, & gnaſhing of teeth: whoſe dolefull & lamentable ſhrikes, horrible grieuous grones, deepe hollow ſighes, terrible loathſome loks, ſorrowful mourning complaints, ſad melancholy thoughts, & heauy penſiue cōceits, no toung is able to expreſſe: for they go to frie in perpetuall torments without remiſſion, & vtter confuſion without redemption: The dreadful place appointed for ẏ execution of Gods vengeāce, hath diuers names in the holy ſcriptures, moſt terrible to our ſenſes, tending all to expreſſe vnto vs ẏ grieuouſnes of punishment, as horrible darknes, vnquēchable fire, vnſatiable hunger, & the gnawing of a worme: to ſignifie ẏ miſerable oppreſſion & hurling down, it is called Infernus, a dungeon of Gods wrath, or bottomles pit: to ſignifie the intolerable pain without ceaſing or end, it is cōpared to a burning lake, the burning wherof is fire & much wood, & the breath of the Lord as a riuer of fire & brimſtone, doth kindle it: it is alſo called Gehenna, of Ge and hinnum, which ſignifieth a valley nie vnto Ieruſalē, wherein was a chappell, wherin the idolatrous Iewes did offer, & ſacrifice their children vnto a brazen image, called Moloch, which being

Math. 25. 41. Rom. 9. 28,

Mat. 7 22, 23. Wiſd. 5. Luk. 13, 25, 28. Apoc. 6. 16. Ozeas 10. Luke 23, 30. Pſal. 11. Mat. 25.

Eſay 65.

Mat. 8. 12. Mar. 9, 44. 2. Pet. 2, 4. Apoc. 9. 2,

Apoc. 19. 20 Eſay 30.

Ier. 7. 8. Ier. 32. 1.

being made hote, inclosed them in the hollownes thereof, & so slue them, & lest their shriking should moue any to pitty them, they made an hideous noyse with tabrets and drums, wherupon the place was called Tophet: thus will the Lord speak to his enemies in his wrath, & vex thē in his sore displeasure, when his faithfull obedient children shall passe ẏ emperiall heauens wͭ their louing redeemer, to ioy in felicity for euer with Abraham, Isaac & Iacob, with all the nūber of godly Patriarks, the goodly fellowship of the Prophets, the glorious cōpany of the Apostles, the noble army of Martyrs, wͭ Angels, Archangels, & all the ioyfull troups of heauenly powers. The ioies of heauen are pleasāt ioies, our eyes cannot see them, our eares cannot heare them, our hearts cannot conceiue thē, nor our toungs expresse them: as if a man should promise his horse a good banquet, they could imagine no other but prouender & water to be their best chear, because they know no daintier dishes: euē so the naturall man, accustomed to the puddle of fleshly pleasure, his mind can mount no higher, to perceiue, discern, or vnderstand the things ẏ be of God, so as the ioyfull pleasurs of heauen are hidden frō his senses. But seeing the wise men ẏ came so far frō the East, did ioy so much to see Christ in the poor manger, it must needs be much more ioyfull to see him in his state of glory. Seeing our vile corruptible bodies receiue of his goodnes so many benefits & pleasures, to abreuiate our wearines in this wretched vale of misery, where euery of his creatures do serue vs in their kind, no doubt our heauenly palace, where we shal see him face to face, cōtaineth maruellous great & ioiful pleasures. Seeing we receiue so many cōfortable blessings in the day of sorrow and mourning, much greater shal our pleasures be in ẏ ioyfull day of mariage. Seeing the prison and painful pilgrimage contain such things, much more shal we find in our heauēly paradise, whē we shal depart frō pain & misery, to ioy & felicity, when death & griefe shalbe cleane taken away, and all tears wiped frō our eyes. If a seely poor mā wādring alone vpon ẏ mountains out of his way, in the midst of a dark tēpestuous night, void of cōpany, destitute of money, beaten

Psal. 2.
Mat. 25. 46.
1. Thes. 4. 17.
1. Cor. 2. 9.
1. Cor. 2. 14.
Math. 2. 11.
Apoc. 22.
1. Cor. 13. 12.
Iohn 16. 20.
Apoc. 21. 4.
Apoc. 7. 16. 17.

with rain, terrified with thunder, wearied with trauel, stiffe with cold, famished with hunger, & wrapt in all kind of misery, should presently vpon a sudden, be placed in a goodly rich palace, w̄ clear light, warm fire, sweet smels, soft beds, dainty meats, pleasant company, & delightfull Musicke to comfort and cheare him, who could expresse the sudden ioy of this poor miserable wretch: yet is it nothing in comparison of those vnspeakable ioies prepared for Gods elect children in his heauenly paradise, where is no serpent to tempt vs any more, but glory without comparison, riches without measure, day without night, life without death, liberty without thraldome, solace without ceasing, and ioy without ending: to which kingdome the eternall God, the Father, the Son, and the holy Ghost, bring vs.

## A PRAYER.

HElpe Lord, for there is not one godly man left, the faithfull are minished from amongst the children of men, they do but flatter with their lips, & dissemble in their double hearts, they are become abominable in their doings, there is no feare of God before their eyes, the Oxe knoweth his owner, & the asse his masters crib, but our people wil not know the iudgements of the highest. The Turtle, the Storke & the Swallow, do know their appointed seasōs, but this people is without vnderstanding. O Lord how wicked are these our daies? if the very Turks and Infidels had heard the preaching, & seen the wōders that we haue done, they had long ere this repēted & amended their liues to our confusion. O Lord, we heare much with our eares, but our hearts remain still as hard as flint stones, we rather feed our fancy than our faith, Lord conuert & amend vs, create in vs new & contrite harts, adorn our eyes with the teares of true repentance, & giue vs grace in some measure to frame our liues according to thy heauēly will, that by the course which thou hast appointed for vs in this vale of misery, we may yet at the end, com to liue with thee in felicity for euer, through Iesus Christ our onely Sauiour & Redeemer, to whom with the Father & the holy Ghost, three distinct persons, and one eternal God, be all honor, glory, prayse & thanks, for euermore, Amen.

# A PATTERNE FOR PASTORS.

THe office of a Preacher is a dignity of great reuerence, honor and estimation. The holy Ghost doth call them the Angelles of the Lord of hoastes, dispensors of his secrets, stewards of his houshold, & fellow workers with Christ himselfe, Gods trumpeters to soũd out his word through the world, whose toungs are consecrated to instruct the ignorant, comfort the weake, edifie the simple, defend the truth, confute heresies, & vice, and conuert sinners vnto Christ. A calling meet for the best sort of men: such as are indued with comely personage, a graue countenance, a bold spirit, and a manly courage, a good vertuous nature, & ciuill behauiour, a learned man, & a fruitfull toung. The priests lips should preserue knowledge, that the people may seeke the law at his mouth. About the skirts of Aarons Ephod were hanged golden bels, alwaies sounding, to signifie that preachers must be apt, & able to sound out the word of truth. He must be no green plant, but hard timber, well seasoned with knowledge & experience, to instruct & teach soundly profound arguments & reasons, to perswade & dissuade pithily, art & eloquence to stir vp & delight pleasantly, discretion and modesty to order and gouerne politikely, not onely apt to flourish in a pulpit, but able also to play his quarter strokes, & defend his head Christ, especially in these our dangerous dayes, when Sathan is so busie in sowing of sects and heresies. He must therfore be wel furnished with canonicall authorities, pithy sayings, apt similies, fit comparisons, familiar examples, and prety historie s meet

Apoc. 2. 8. 12.
1 Cor. 4. 1.
Ioh. 15. 15.
Ezec. 33.
Eph. 4. 12.
Titus, 1.
Mat. 16. 19.
Apoc. 1.
Leuit. 21.
Mal. 2.
Exod. 21.
1. Tim. 3. 6.

both for comfortation, perſwaſion and delectation: for the multitude, as Horace ſaith, is like a monſtrous beaſt with many heads, & like diuerſity of natures, and commonly the moſt part ignorant and fooliſh: who though the doctrine be neuer ſo wholeſome, yet without variety are ſoon dulled & wearied, ſo greatly is the nature of man delighted with nouelties: that without change and variety, nothing ſeemeth pleaſant to his lothſome appetite. One kind of muſick, though neuer ſo ſweet, yet without variety it is lothſom to the eares. One kind of meat, though neuer ſo dainty, yet without variety gluttiſh to the taſte: and one kind of matter though neuer ſo well framed, yet without variety ſeemeth tedious to the hearers. And for that cauſe were figures firſt inuented, to refreſh the audience with pleaſure: and to this end ſerue Metaphors, fables, and wiſe ſayings of Poets and Philoſophers, which being rightly vnderſtood in ſenſe and allegory, and aptly applyed in time and place conuenient, contain very profitable leſſons, to inſtruct vnto vertue & godlines, and as it were to ſpoyle the Egyptians of their Exod. 12. Jewels: and ſo are the arts of Logike and Rethorike very neceſſary handmaids to Diuinity, wherein are fiue things requiſite, as well in a Preacher, as in an Orator. The firſt, inuentiõ to find out mèt arguments and reaſons, to proue and confirm euery matter, whereupon queſtion may ariſe. The ſecond, diſpoſition, to frame and diſpoſe the matter in right order. The third, Elocution, to adorne and beautifie the ſame with apt words and picked ſentences. The fourth, a good memory, to preſerue and keepe ſuch things as the wit hath conceiued. The fift, pronunciation, which is a moderate and ſeemly behauiour, both of voyce, geſture & countenance, with a comely motion of the body, and exactnes of ſpeech, ſo as the words do agrée with the matter, and the geſture wõ the mind, whereby the hearers are as much moued and delighted, as with doctrine it ſelfe. Demoſthenes being aſked what was the firſt, ſecond, and third points of an Orator, anſwered, Pronunciation: meaning that art without vtterance is to ſmall purpoſe. Some ſpeake ſhrill, ſhort and thicke, euery word tumbling ouer in anothers necke,

necke, much like the cackling of Jacke dawes. Some are so fine and curious, as though euery word should be waighed in a ballance. Some whewle and pipe so small, as though it were a pig whining for his breakefast. Some loke grim and stearn with the Welshmans wag, the Italian shrugge, and the precisian Sneuill, as though he came to fray the audience. And some stand so long about instructing the soules, as though they had forgotten the people had any bodies, who do not so much edifie as tedifie. Whereas a comely, graue and moderate behauiour in voyce, gesture, and countenance, with a cleane sensible tongue, to deliuer his words plainly, distinctly, and modestly, with discretion to order the matter aptly, pithily and briefly, doth best instruct, soonest profite, and most edifie.

A good Preacher also must be wise, circumspect & discreet in chooſing the seed most fit for the soyle: remembring, that as litle childrē may not alwaies be fed wᵗ vineger and sharp sauce, but rather with milke and sweet pap: so though sometime it be necessary to bruise and mollifie the hard stony affections of mens hearts, with the rigor of Gods fearefull iudgements: yet rather to water them often with the sweet cōfortable dew of his mercies in Christ, according to the wise phyſiciā, who tempereth his bitter medicines wᵗ sweet sirops. He must not be high minded, wise in his own cōceit, nor curious in taking offence at euery little trifle, but charitable in iudging the best of all men, and patient in bearing ꝑ infirmities of euil men, for cōmon quiet sake: for from the beginning, the Church was neuer either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarkes were alwayes som wicked imps. Amongst eight persons in the Arke with Noah, was one naughty packe. Amongst the twelue chosē Apostles with Christ himself, was one Iudas: and therefore, as if in Sodom there had been found but ten good men, the whole City had been saued for their sakes: so though some of their fellow ministers lacke grace to liue as they ought, yet wold charity rather bear with some bad, because of ꝑ good, thē openly to deface & discredit their brethrē

Rom. 12. 2. Tim. 2. 24. 1. Cor. 13. Iohn 4. 11. 2. Tim. 2. 24. Gen. 9. Mat. 26. Gen. 18.

bc-

Malem multos nocentes condonare, quam vnum innocentem condemnare.

because of some bad: The spirit of wisdome is louing and gentle. The Apostle S. Paul would not haue those that are endued with greater gifts, to disdain their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder 2. or 3. witnesses: but forasmuch as we are all fellow seruants, & none of vs without his imperfections, he would haue one to suffer & beare the weakenes of another, one to help & comfort another, that nothing be done through strife or vain-glory, but in meekenesse of mind, euery one to esteeme another better than himselfe: & whereas we haue diuersity of gifts, & difference of administrations, as euery one hath receiued the gift, so one to minister to another, euery one to meddle with his owne busines, knowing that euery one shall beare his own burthen, & receiue his reward, according to his own labour: he that stands, to take heed lest he fall: as for his brother, whether he stand or fall, that pertaineth to his own master, who bestoweth not his gifts alike vnto all men, neither will he require 10. talents where he gaue but one: to whom much is giuē, of him shall much be required. Some are endued with wisdom, knowledge & iudgemēt, to discern truth from falshood, som with vtterance, memory & boldnes, to instruct w̄ tongue, som with godly deuotion, christian charity, and honest disposition, to teach by exāple of life & conuersation. He that carrieth brick & morter may be a good mason, though not so expert as the master of the building. He that diggeth ỹ ground may be a good gardener, though not so cunning as he that drawеth the knot: he that cutteth the timber may be a good Carpenter, though not equal to him that contriueth ỹ house. Euen so the meaner sort of ministers, being honest men, working in the Lords vineyard in som measure, whether it be by writing, reading or speaking without book may be good Preachers, though not so fit for the Pulpet as those which are indued with greater gifts: & no doubt, their diligence in doing their best, shall be accepted with the poor widows oblation. Though the Fletcher want strēgth to draw the bow, yet is hee a speciall meane to further shooting: though the Smith want skill to hold the plough, yet is he a ne-

Rom. 1.
Rom. 14.
1. Tim. 5.

1. Cor. 12.

1. Pet. 4. 10.
2. Thess. 4. 11.
Gal. 6.

necessary instrument to help forward the worke. Though the whetstone cannot cut of it self, yet is it needful to make sharpe the Sithe. So, though some want the gift of memory, and boldnes to instruct by preaching with tongue, yet may he be a profitable member in the Church, by teaching with pen. Our God is loving and gentle, & taketh in good part the good will euen of the poorest and simplest of his children, pardoneth their imperfections, accepteth their obedience, and rewardeth them as liberally as the greater. Exod 35. Mar. 20.

A good Preacher also must be carefull to keepe in credite the authority of his office, not to vary in doctrine from his fellow labourers, neither to minister any matter amongst ỹ ignorant people, that may breede contention or discorde. Finally, he must be a man of honest life & conuersation: for none can effectually teach the way to die wel, except himself be such a one as liueth well. The Priests of the old Law were chosen without blemish, to signifie their liues without blame. The Apostle would haue them well tried to be honest men, and of good report, before they be admitted into that reuerend function. He that wil profit in teaching, must labor with both hands, or els as fast as the one doth gather, the other doth scatter: as the one doth build vp, the other doth pull down: he must haue both Vrim & Thumim, knowledge & vertue, perswasion in words, & example in deeds, to thunder in doctrine, & shine in life & manners. True christiã religion consisteth not onely in bare preaching, and dumbe hearing, but rather in deuout praying, vertuous liuing, & charitable working. It is naturally grafted in man to speak holily, prayse good sayings, & desire rather to know much, than liue well. Knowledge (no doubt) is a goodly gift, and a great blessing of God: yet knowledge without vertue, or learning without good liuing, are nothing els but as trees without fruit. At the last day we shall not be demanded how much we haue known, but how well we haue liued. What auayleth it a man to be able to define what faith & repentãce is, not feeling Gods holy spirit working faith, and repentance in his hart: or to tell a faire smoth tale in words, and yet stammer in his deeds: or to haue al the scriptures & wit- Gal. 2. Eph. 4. 14. Hiperius. 1. Tim 3. Titus 1. 2. Leuit. 21. Tit. 2. 7. 8. Mat. 21. 3. Act. 10. Mat. 25.

1.Tim.3. ty sayings of Philosophers at your fingers ends: & yet wãt grace to liue accordingly: or how is he able to gouerne others, that hath no power to gouern himselfe? Vnto the vngodly, said God, Why dost thou preach my lawes, or takest my Testamẽt in thy mouth, wheras thou hatest to be reformed? he that imployeth his toung vnto vertue, & his deeds vnto vice, is like him that carrieth treacle in one hand to resist death, and poyson in the other to take away life. A wicked liuer, though his tongue be neuer so plausible, yet the infamy of his life deceiueth all his doctrine & other giftes whatsoeuer: for if one prayse that he saith, a number will blame that he doth. A teacher without vertue, is compared to a painted fire without heat, or a faire visor put on a deformed face, or the ship wrights that made Noahs Arke to saue others, yet perished in the floud themselues: or an idiot standing by the sea side, & seeing strangers passe by, in danger of the tide, cryeth vnto them, away, away, the tide commeth: who loking backe, & seeing the fole stand still, begin to say one to another, surely, this fellow doth but iest, for if it were so dangerous, as he saith, he would certainly make more hast away himselfe. S. Ierom saith, Maius est voluntatem Domini facere, quam nosse. A vertuous liuer, though he say little, yet is he a good Preacher, a good piller of Gods Church, and a right Lay mans booke, whose honest life is a seale to confirme his doctrine.

Psal.50.

Ierom.

Gods building is compared to a stone wall, the Magistrates & ministers, vnto squared stones, framed on ech side, & the people vnto litte ones, filling vp in the midst: & if any of the squared stones chance to slip downe, a number of the little ones will follow: euen so, if the magistrate or teacher chance to fall, the people will after by heapes: yea, if the one do but limpe, the other will halt right down: and therefore they especially must haue their rough knobs of vices hewn away, & be closely ioyned together vñ the mortar of vnity and concord, not onely in respect of themselues, but also of the common people, whose affections euen by nature, do giue more credit to their eyes then their eares, and more aptly led by example then by perswasion: and therfore more

auayleth deeds without woꝛds, then woꝛds without deeds. That good Emperour Alexander Seuerus, hauing ſent foꝛ Origen to inſtruct him in Chriſts religion, would often ſay, that the concoꝛd, humility, patience & charity which he ſaw amongſt the Chriſtians, did moꝛe moue and ſtir him vp, to beleeue that Chriſt was the ſon of God, then all Origens vehement and learned perſwaſions.

To conclude, a good Preacher hauing a good liuing, muſt be a good houſekeeper. Peter was three times commanded to feed his flocke, that is to ſay, by the iudgement of S. Barnard, with ſound doctrine, honeſt life, and good hoſpitality. When Iohn Baptiſt ſent his Diſciples vnto Chriſt, to aſke if it were he that ſhould come, oꝛ that they ſhould lok foꝛ another: he bad them goe again and tell Iohn, not onely what doctrine they had heard, but alſo what woꝛks they had ſeen, who did both feed the ſoules of his ſheep with heauenly doctrine, and example of vertuous liuing, & their bodies with materiall food of barly loaues and fiſhes, which did moꝛe win the peoples hearts, then all his wonderful miracles & diuine Sermons which they ſaw and heard. A nũber in theſe dayes do bear a great name of ſingular Preachers, with fine eloquent toungs: but we find not thoſe good old Parſons that were wont to preach in the plurall number, by example of good vertuous liuing and charitable hoſpitality. The people do heare much, but the pooꝛe cannot find their old reliefe: ſaying Preachers are good, but doing Preachers are better: happy is that Pariſh, where both hitteth in one man. But whoſoeuer will marke it, ſhall find, that a meane learned perſon of an honeſt conuerſation, keeping a good houſe in his Pariſh, ſhall perſwade and profit moꝛe in cõming to one dinner, then the beſt doctoꝛ of Diuinity which keepeth no houſe, ſhall do by preaching a dozen ſolemn ſermons. And that gentleman, who keepeth a good houſe in the country, ſhall bee in better credite with the people foꝛ his liberality, then the beſt Oꝛatoꝛ oꝛ Lawyer in England foꝛ all his eloquence. We ſee by daily experience, that the Commons are not ſo louing, truſty, noꝛ obedient to their ſuperioꝛs, as they haue been in times

Iohn 21.
Barnard.
Mat. 11.
Mat. 14, 16. Mar. 6, 37. Luke 3, 11. Rom. 12, 13. 1. Pet. 4, 9. Heb. 13, 2. Tobias 4. Iohn 6, 26.

None will kicke but the couetous, that are more liberall of their words, then of their victuals, or their toungs then their purſes.

past: the chiefe cause whereof (no doubt) is this, whereas heretofore they haue found good cheare to satisfie their hunger, they find nothing now but faire houses, & faire words, without either care of their cause, or filling of their maws. It is a true Prouerbe, Where the gate of the magistrate is shut against the subiect, there the heart of the subiect is shut against the magistrate.

3. King. 12. Touching the yonger sort of Ministers, it is a dãgerous thing for them to be ripe too soon, & presume to venture vpon waighty causes: such selfe willed, and selfe learned, become hurtfull mẽbers in the Church. Where wise men can kẽpe moderation & order, such rash foles, through ignorance fall often into errors. It is an old Prouerbe, the more fole, the more impudent: ignorance hath alwaies the boldest face: empty vessels make loudest soũd, & such as haue least to say are cõmonly most bold to speake: none so forward as blind bayard. Unskilful Hipercian blushed not to trouble Mercury with his rustical dances, before whom cunning Orpheus was ashamed to tune his harpe: such arrogancy (no doubt) hath bin a great hindrance vnto learning. Many might haue come to wisdom, if they had not thought themselues there already. There is a certain foresight, vnto the which vnripe years can neuer come, till age bring discretion. Our iudgements are but weak, our appetites variable, our senses deceiuable, & our desires vnprofitable: the dayes of our life are short and euill, & the knowledge we learne in long time vnperfect, & full of errors: for, as it is proper to God only, not to erre, so it is naturall vnto man, seldome to hit the truth. And therfore yong men cannot be deep of iudgement, because wisdom is gotten by experience, and experience in long time. Truth is called the daughter of time, & time the mother of truth: he is wise that can perceiue his own ignorance. S. Barnard alloweth better of him that humbly confesseth his ignorance, thã of him who proudly presumeth of his knowledge. It is more tolerable (sayth D. Some) to open the Church dore to a simple Minister, than the pulpit to a presumptuous preacher: the ignorant are euill, the negligẽt worse, but the impudent and hairebraind worst of all. S. Paul

Barnard. D. Some. There is more hope in a foole then in him that is wise in his own conceit. Prou. 26.

Paul would take vpõ him to know nothing, but Christ crucified, & his own infirmities. S. Iames would haue mẽ quick & ready to heare, but slow & circumspect to speake. S. Peter exhorteth yong men to deck themselues with humillity and lowlines of mind, & to submit themselues to their elders: so saith Iesus Syrach, go not from the doctrine of thy elders: & in another place, despise not the Sermons of such elders as haue vnderstanding (saith he) but acquaint thy selfe wᵗʰ their wise sentences, for of them thou shalt learn wisdome: the Prophet Esay in his time thought it a thing intolerable, for prickeared boyes to presume against their elders, or persõs of low degrée against the honorable. Wise Socrates confessed, that all the time he had bẽn student in Athens, hée had learned onely this lesson, to know ẏ he knew nothing: who noting the heat and rashnes of youth, affirmed it the greatest vertue in a young man to acknowledge his owᵗʰ weaknes, & to attempt nothing too much: Pithagoras inioyned his scholers to 5. yéers silence, before they should take vpon thẽ to teach others: Plato maketh Sara the image of diuinity, & Agar the figure of humane sciẽces, as necessary handmaids: wishing young men to dwell very long with Agar, before they venture vpon Sara, who will not be fruitfull till riper yéers: a good trée is not known by the leaues & blossomes in spring time, but the fruits being through ripe in haruest: Christ himself remained 30. yéers in vertuous liuing, before he began to publish his doctrine to the world: so he that will be a fruitfull teacher, must first win the name of a good vertuous liuer. As déep waters sẽm not to run because of their stilnes: so when art & learning is planted in a good vertuous nature, he croudeth not in to vtter his stuffe, till age bring experience: & such in time become ancient graue Fathers of profound iudgement, who hauing skill to discerne, cunning to instruct, & discretion to gouern, are men only fit & mét for such a reuerend function & chargeable office, as a publike Preacher is. It were much better for the younger sort of Ministers to forbeare Pulpit, & giue themselues to distinct reading of the holy Scriptures & godly Homilies, & vse catechizing, which is a very profitable kind of teaching,

1. Cor 2.
Iames 1.
Eccl 6.
Eccl 8.
Esay 3.
Luk 3.23.

Chitreus. till age bring discretion, and learne to prate lesse, and liue better. But they are so greatly delighted in hearing themselues speake, that they disdain publike reading of the holy scriptures, & condemn it as a thing intolerable, as though it belongs not to the preaching of ỳ Gospel, which is nothing else but to teach & instruct the children in faith & good manners: & whether it be done by writing, reading or speaking without book, so they be taught, the spirit of God doth worke effectually, as well by the one as ỳ other, though not in like measur: Whē S. Paul did write to the Romans, no doubt he

2. Esd. 8. Exod. 24. Deut. 31. 4. Reg. 33. Baruc. 1. Ier. 36. Iosua 8. Act. 15. 21. 13. 27. 1. Tim. 4, 13. 1. Thess. 5. 27. preached vnto thē: when Esdras read Moses law vnto the people, no doubt he preached vnto them: when Barucke read Ieremies sermons vnto the Israelites, no doubt he preached vnto them: when Iosua read the whole law before the congregation, no doubt he preached vnto them. Moses had in enery city those that preached him (saith the Euangelist) saying he was read in the Synagogue euery Sabboth day: the Apostle S. Paul exhorted Timothy to giue attendance, as well to reading as exhortation and doctrine, charged the Thessalonians that his Epistle should be read vnto all the brethren the Saints, & taught the Ephesians, that by reading of his Epistle, they might know his vnderstanding in

Eph 3, 4. ỳ ministery of Christ. Tertullian calleth the reading of the

Tertullian. Scriptures, the feeding of our faith: the Euangelist saith, they were written for our learning, ỳ we might beleiue and

Ioh. 20. Psal. 119. Apoc. 1. liue, and are so plaine and easie (saith the Psalmist) ỳ they giue light and vnderstanding euen to the simple: wherein our sauior Christ hath plainly reuealed vnto vs his fathers will, & made his name manifest vnto men: happy is hee that

2. Cor. 4. readeth (saith he) & those that heare & keep the prophesie of this booke: & if the holy scriptures seem dark or hidden to any (saith the Apostle) it is only to those ỳ are lost, whom the God of this world hath blinded: & I think verily ỳ a mans conscience is more moued, better edified, & soundlier satisfied by the onely words of the text distinctly read, then by long tedious discourses of mens inuentions, & more profited by reading of one godly homily, wherein the trueth is plainly opened and proued, & false doctrine confuted, being well

well penned in good method & order to helpe the memory, then by a dozen of such verball, vnlearned and contentious sermons, as dayly proceed from our young fantasticall vpstarts, which by wresting, adding and diminishing at their pleasure, do rather ingender malice & sedition in the hearts of the hearers, then worke any good effect. The word doth not edifie the lesse, because the eye of the speaker is turned downe to the booke, but rather the booke is a meane to keep his tongue within compasse of truth: & sure it were much better for the people to be but meanly fed wᵗʰ good wholesom dyet, then puft vp fat with meat infected wᵗʰ poyson: course houshold bread is more healthfull then fine manchet mixt wᵗʰ grauell: as of sound & godly knowledge with meeknesse, charity, & true deuotion, I wish they had more then they haue, so were it better, that of such knowledge as makes these hote talkers and contenders to swell so big, & seem so wise in their owne conceits, they had lesse then they haue: they starue not for too little, but rather surfet wᵗʰ too much.

Touching our women preachers, I blush in their behalf, in calling to mind the vnshamefast boldnes of ỹ sex in this our crooked age: women are taught in the holy Scriptures not to imitate their grãdmother Eue, in vsurping the office of teaching, neither ỹ exãple of their sister Miriam in grudging against Moses, neither such proud Iezabels, as boldly dare vsurp the name of a prophetisse, to deceiue ỹ seruants of God, neither such idle tatlers & busie bodies, as wander about fro m house to house, speaking things which are not comely, whose eares itching for nouelties, do get thẽ a heap of teachers, after their own lusts, euer learning, & neuer able to come to ỹ truth, hauing a similitude of godlines, but haue denied the power therof, neither to pomp themselues in gorgeous attire, like proud lecherous Venus, or Helen of Troy, who were more honored for their beauty, then their honesty: but in ỹ fear of God to learn in silence with al submission, & if they doubt of any thing, to aske their husbands at home, to decke thẽselues with ỹ modest sobriety of Anna, the humble obedience of Sara, & the shamefast chastity of Susanna: not boldnes in women, but blushing is ỹ right colour of vertue.

Gen.3. Numb.12. Apoc.2.20. 1.Tim.5.13. 2.Tim.4. 2.Tim.3.5.7. 1.Pet.3.3. 1 Tim.2,11,9 1.Cor.14.34. 35. 1.King.1. Gen.18. 1,Cor.3. 1.Pet.3. 1,Cor.1,10. 12,13.

Final-

Finally, the Apostle exhorteth vs to auoid strife & contention, & study to be quiet & agrée together, because we are
Eph.4.4.5.16. brethren: Brethren by nature, brethren by calling, & breth-
Phil.3.16. ren by religion, hauing all one God to our Father, one Catholike Church to our mother, and one Jesus Christ to our redéemer, all branches of one vine, shéep of one fold, and fellow seruãts of one house, all partakers of one baptisme, one
Gen.13. faith & one hope of saluation. Let vs therefore say one to another, as Abraham said to Lot, I pray thée, let there bée no strife betwéen thée and me, neither betwéene thy heardmen nor mine, for we are brethren. O how good & pleasãt a thing
Psal.133. it is (saith Dauid) for brethrẽ to dwel together in vnity. By this shall all mẽ know you to be my disciples (saith our Sa-
Ioh.13.35. uior) that you loue together as brethren. It is written how the mother of Seneca, séeing two of her sonnes hauing their daggers drawn in their hãds, the one ready to slay the other caught thẽ both in her arms, and shewed them her breasts: My deare children (quoth she) what doe you? behold my breasts that nurst you both, you are brethren. Euen so the Church of God, which hath nursed you with her breasts, & brought you vp in the knowledge of the truth, most earnestly doth desire & beseech you with her teares, that as you will haue her continue your louing mother, you will be kind & gentle one to another, and liue together as brethren, as too together, as children of one family, ioyn together [illegible] of one building, grow vp together as imps of one [illegible] together as members of one body, & one help [illegible] another burthen, as fellow labourers of one work [illegible] one heart, one will and one voice, we may together praise, honor and glorifie our louing redeemer for euer, Amen.

1.Pet.2.5.
Eph.2.26.
Ioh.15.5.
1.Cor.12.
Mat.20.

FINIS.